

JUSTIFICATION

BY FAITH

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Justification

by

Faith

“THIS is a learned treatise on Justification by Faith, and the author is quite at home in his subject, with its many-sided arguments. The treatment is excellent, and we have the highest commendation to offer for the simple, yet emphatic steps by which he arrives at his definitions and proves his arguments. The teaching of Scripture has been fully considered in the light of modern thought.”—*Church Bells*.

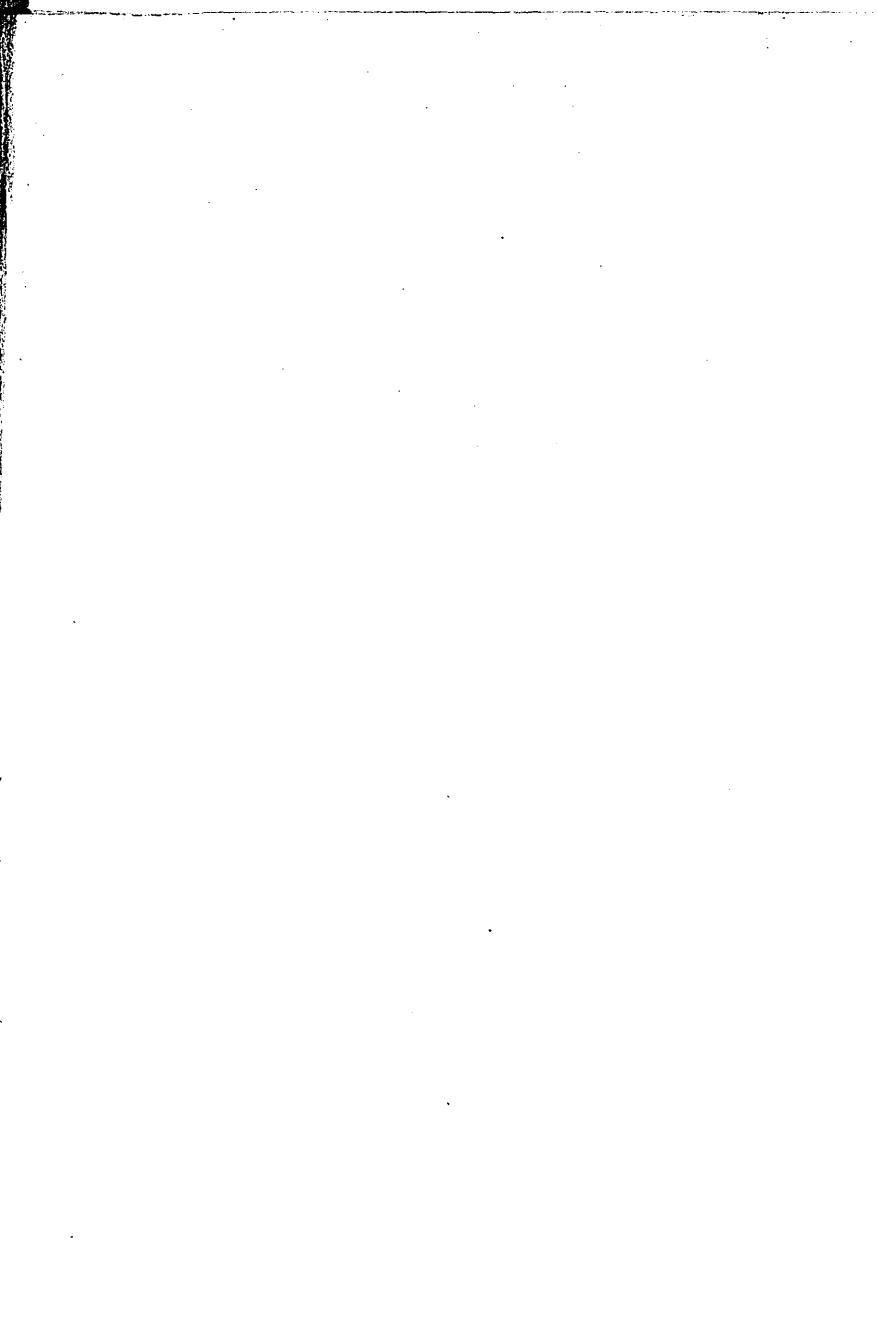
“WE have read a good deal about Justification, but nothing within our recollection so luminous or helpful.”
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“IT is a good book. We feel distinctly the better for having read it.”
The Record.





(Second and Enlarged Edition.)

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THE
Justification by Faith

and other Sacred Trusts

IN

Harmony and Correlation

SECOND EDITION, REVISED AND ENLARGED.

BY

H. W. HOLDEN,

VICAR OF NORTH GRIMSTON, YORK.

Author of "*John Wesley in Company with High Churchmen*," &c.

"When the proportion of faith is sinned against by giving undue prominence to any one truth, the mind becomes judicially blinded to correlative truths. Hence the antagonism which at present exists between the doctrine of justification by faith and what is called the sacramental system." Rev. ROBERT AITKEN—*The Prayer Book Unveiled*.

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Prologue

I PRAYED, and called unto Wisdom, desiring that she should guide me. Wisdom spake, and said: 'What thou wouldest is to adventure on stormy seas. Many have gone on that quest who have come back empty, and many have been swallowed up in the deeps. Hear thou! Make not thy beginning there, where men differ, and differ interminably, incurably; neither do thou set the thing thou seekest to a *word*—by this come the differings. Rather, set the word to the *thing*—the word must conform thereto: so shall differings have no place. The Holy Ones have no care for the word—that may vary, and in men's mouths be with variations—the love they have is for the thing, in that is their rejoicing. Get thee to the root value, and as in value it stands alike for all. More there needs not, and less

does not serve. If thou do this, thou shalt return without shame to thyself or loss to thy lading.' Unto Wisdom I gave heed.

As directly touching Justification—which is the main matter—what in these pages is undertaken to be shown may be set down in four theses:—

1. That, for justification, Surrender to GOD in Him believing, has always been that which is required of man, and is what is required now.

2. That, 'justification by faith'—this being the term used by the sacred writers for that which *makes right* man's relation to GOD, and the examples thereof shown being those of Jews, Heathen, and Christians alike, without respect of persons—is not another or a second thing required: whichever (or whatever) the term in use, it is for all substantially one and the same thing.

This position stands sure. Surrender to GOD in Him believing saves, and has always saved. If 'justification by faith' stands not therein then 'justification by faith' becomes something not required, there is "peace with GOD" without it.

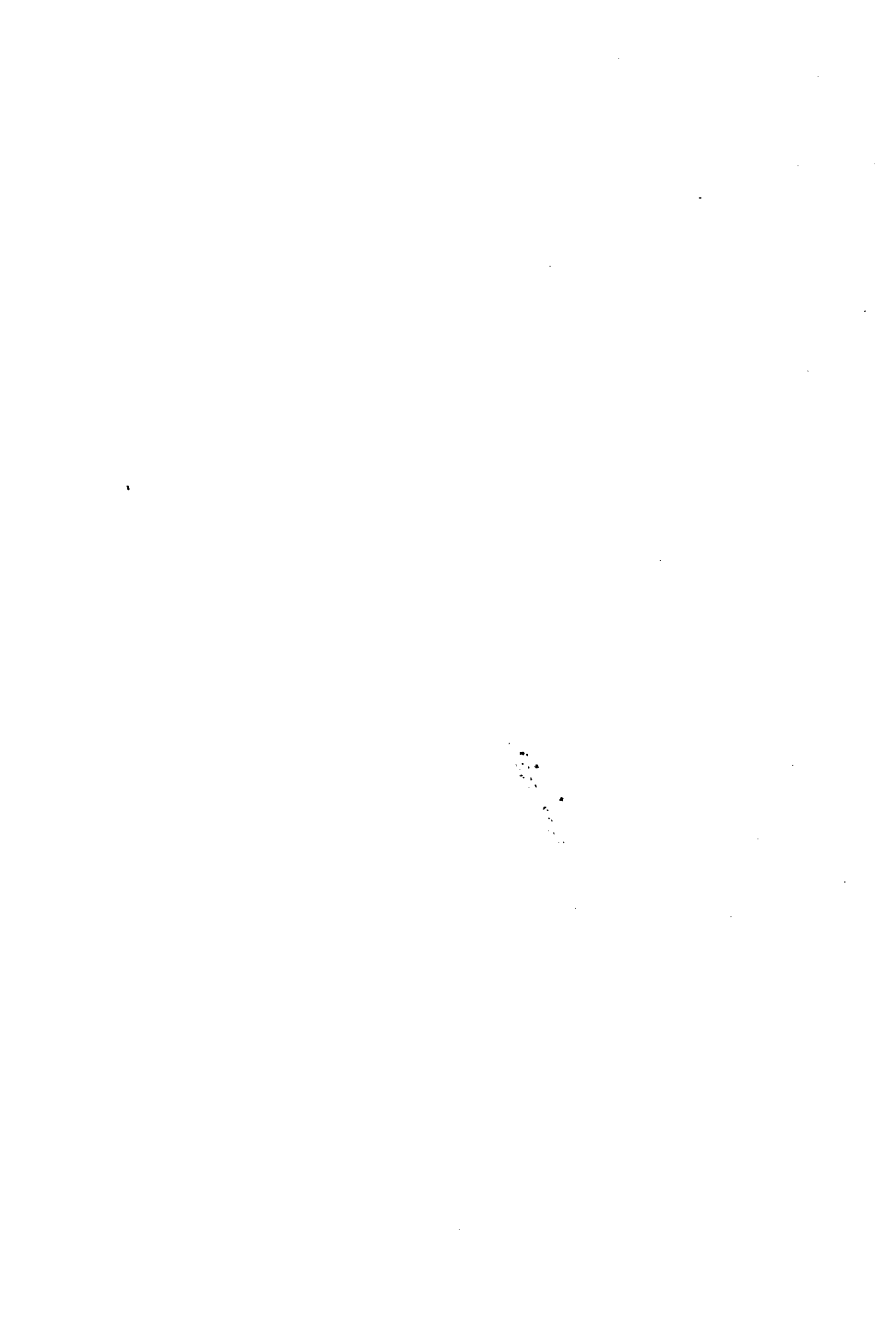
3. That, what is so required is the state or continuous condition rather than it is an act which

by time is made a past event—one *then* of uncertain value. Where the state is found (however arising) the act is not further required: the converse is not true.

The negation of justification as a state, involves a self-evident absurdity: in not enduring it ceases to be; and, in enduring it becomes a state or condition.

4. That, this which by requirement and need is common to all (whatever the age or dispensation) does not serve in the place of what is of CHRIST and of CHRIST only, but is introductory—as also it is preparatory—to the further gifts and richer graces which are by Him now brought unto men; receiving which they are thereby made “members of CHRIST,” and (in the Christian sense) “sons” or “children of GOD.”

The first of these theses has that for which general acceptance may be claimed. The remaining three cover much that has fallen into great obscurity, and—whatever the truth be in respect of that which is therein contained—is now in wide-spread disregard.



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Justification by Faith, &c.

JUSTIFICATION by Faith does not belong to Protestantism any more than the air we breathe belongs to certain of those who breathe it. S. Paul was not the first to preach it, still less may the claim be made for Luther. At a distance of fifteen hundred years apart, both were notable preachers of it; the former with one meaning, the latter with another—so may likeness and unlikeness be summed up in a word. It is not a new doctrine; it is the oldest of all. It is as old as the creation of intelligent beings, whether angels or men. The Angels stand in it. From it Satan fell. Ever since Adam was a dweller in Paradise justification by faith has been the only law by which men have lived, or could live, in any state of acceptance with GOD. It is of double necessity, answering to GOD's Fatherhood, answering to man's innate need. Adam stood by it while he stood; and, like his fallen Tempter, fell in falling from it. Abel, Enoch, Noah, notably

Abraham—these all, and others whose names are on the Sacred Page ; and beside them, those many whose names are with GOD—lived by faith, by faith in GOD, and had their justification thereby.

2. *Of Faith unto Justification, in definition thereof.*

A FAITH which counts for so much, and is required of all men in order to their justification, must have its definition before it can helpfully be pursued further.

Faith, serving unto justification, is that believing in GOD whereby man enters into the right relation to GOD—that of dutiful obedience. One who has drunk at the same well with S. Paul, and also entered deeply into his mind, says of it that it is the faith which brings surrender of man to GOD ; love, trust, obedience, entering into such faith of necessity, making it to be indeed *faith*, ‘*fides formata*.’ Otherwise it is not the faith which justifieth, but something less which cannot be counted as faith. What is here at once to be noted—for upon what is assigned to faith turns as on a pivot the whole matter—is that Luther’s account of faith is one which is diametrically opposed to that which is above affirmed. Not ‘*fides formata*’—that which S. Paul says “*availeth*,” “*faith which worketh by love*”—pro-

tests the bold Reformer, but 'fides informis,' *that* faith, namely, which S. James says is "dead," and which he ascribes to "the devils." Hence, Luther's first necessity to the holding of his conception was to discard S. James; which he did contemptuously, calling his Epistle "an Epistle of straw." By the witness of two Apostles, the Doctor¹ is right, the Monk wrong. So much is beyond question.

3. *Justification by Faith a power for good,
or a power for evil.*

THE prominence into which the doctrine of *Justification by faith* was brought three centuries ago, and in which it has in great measure ever since been maintained, is responsible for much that has been and now is found among us, both of good and evil. What is of S. Paul, in that received under this name, is full of blessing, and has been mighty through GOD to the pulling down the strongholds of human pride and false trust; and bears much fruit which is to the honour of CHRIST. What is of Luther, has been the scourge of the Christian communities that have received it from him; and to it is due, very largely, the evil freedom in which men now hold themselves dispensed from the obligations called Christian—

¹ Now Bp. of Worcester.

especially those of keeping the commandments of GOD and of holding in due honour the means of grace which are of CHRIST's ordering. Underlying such laxity, on the part of multitudes who live in sinful disobedience and neglect, there is at bottom a belief which is never parted with, that they shall be saved at the last by an act of their own faith only.

This is the experience of every parish priest who makes his daily rounds ; and it is confirmed by that of others, gained in ways more belonging to them, who have little association with men of his order. It is indeed well known, and known too familiarly to admit of question. That it has been the scourge of the Christian communities, one example, taken out of many, may suffice to show. As received from Luther, through the Moravians, the doctrine of Justification by faith alone—based on this Reformer's *Commentary on the Galatians*—early brought the Methodist Society to the very verge of dissolution. Dissolution was averted only by a return made to a sounder teaching—that which Luther had rejected with contumely, as being incompatible with his own. With denunciation of this same “wretched Comment,” “I began,” says Wesley, “to expound the *Epistle of S. James*, the great antidote against this poison.” Charles Wesley, concurring with his brother, said, “I also see and feel

we must all sink unless we call S. James to our aid." Stand resolute against Antinomianism in the Society, was the word imperative. Luther's "Pecca fortiter"—sin stoutly, sin as hard as you can—was met by Fletcher's '*Checks*.' The crisis passed, and Methodism was saved—not from havoc, nor from disaster, yet, from extinction in its organic form.

4. *Of Justification which is by Faith, in definition thereof.*

WE have seen what Faith is as required for justification. It is *fides formata*, that faith which is with love, trust, obedience—these in whatever degree (of that GOD alone can take the count), yet without which it is not pleasing nor can be, whether to GOD or man.

What, then, is *Justification*?¹ It is the rela-

¹ The use of the word in *Holy Scripture* is to express the being taken to be what we are in course of becoming—good, just, righteous before GOD. Even as with the word Salvation, those are accounted saved (whole) who are in process of "being saved." This is primary, and it is of what is essential.

It would be to fall into two blunders (which, commonly made, are pernicious in their consequences), to bring in the full Pauline sense at this early stage. (1) A use of words which belongs more properly to Christology is not that which is required here. "If thou doest well, shalt thou not be accepted?" "He that feareth GOD and worketh righteousness is accepted with Him." "He that doeth righteousness is righteous." "Imputed righteousness is imputed nonsense" (Wesley to Toplady) — language,

tionship—that proper to man, but which sin had interrupted—constituted anew in grace and favour, when by believing in GOD man returns to his obedience. It is that favour of GOD into which GOD can receive all who so come to Him: that favour which is with present blessing; with assurance also of blessing yet to come, which GOD has in store for them who continue so to believe in Him. Scholastic or academic questions need not be entered upon. They are better shunned. They do not here come into mind. One that is chief among them misses the mark in a much quoted text, “Abraham believed GOD, and it was counted unto him for righteousness.” What is said in these words is—not that GOD *made* Abraham righteous; nor, again, that a righteousness which if brusque was not too strong. (2) The second error to be avoided is one that is of yet more serious import. S. Paul’s customary language is what is only applicable to the baptized, to them and to none else. Having such application, that which attaches to his words is unexceptionable, and without touch of incongruity. It is, then, not that of transference from person to person: it is what goes deeper, it is organic. It is that of transfusion: as from the vine unto its branches, so from CHRIST, the Head, to “the Body” and the “members in particular.” It is, thus, of *righteousness* even as it is of *sin*—occasional language, whether of the one or of the other, notwithstanding. This is S. Paul’s use of words, speaking to and of those who together with him are the members of CHRIST, made such in Baptism. They stand not in what is their own, but in the righteousness of CHRIST. They are clothed with it as with a garment which covers from head to feet.

which is *not*, was imputed to Abraham, and by a fiction counted as his; but—that the faith which he had, while yet uncircumcised, was counted for righteousness. It may rightly be so counted, because faith makes for righteousness; nay, more, it *is* righteousness. It is its root and spring. It is a righteous condition which faith brings in; and which being brought in shall, if it endure, be with constant increase of righteousness. Even as a tree seen in Spring has fruit set to its credit if only its condition be right. It will bring forth its fruits in their season.

Faith, then, it is which is counted for righteousness; and that, because faith brings man into the right relation with God. That is righted which before was wrong: and even as that wrong made all wrong, so does this which is right make all right. Want of faith, in Adam, was sin; and brought forth sin: not less is faith, found in man, righteousness, and counted as righteousness. It is righteousness before the fruits which are of it are found and shown before men; and therefore, it is not the righteousness which is of works, but “the righteousness which is of faith.”

5. *Justification, how attained unto.*

THIS state of blessedness is not to be attained unto by “law,” nor by observance; not by Bap-

tism, nor by keeping the commandments of GOD. Works, ordinances, and everything such—whatever place any one of these may hold, whatever blessing may be in it—are out of all present relation to that which is essentially inward, and inward only. “With the heart man believeth unto righteousness.” That inward condition is what only avails before GOD for justification: there is nothing else that can come even into consideration, nothing that is conceivably possible.

6. *Justification and Faith, truly shown by first forms.*

BIOLOGISTS tell us that if we would know truly, we must have regard to first forms. By first forms—those which enter first and earliest into human experience—GOD has ever been teaching us. By every child born into the world we are shown *faith* and *justification*, what they are. When, after sin and stubbornness, the child is brought by faith in the parent unto surrender—with love, trust, and obedience—both are shown, both in the right sense. The sinful condition has come to an end, the right condition has taken its place—a condition which the parent can look upon with favour, and bless with pardon. Faith has triumphed, and great is the recompense of reward—the father is made glad, the child enters into peace.

7. *These first forms of spiritual application.*

SHALL we leave these true meanings of things so early learnt, when with like needs and in a like case we come to things that are greater? We may not, we cannot. Our Divine LORD it is, Who carries them into the higher sphere and shows them with spiritual application. To this end, He has given us the precious parable of the Prodigal Son. If anywhere in Holy Scripture justification by faith is *shown*, it is shown in this parable, in a setting of persons and things which is all His own. The father in a love which never knew change, the son with faith (in place of trust in himself and in his own resources which had so miserably failed), now meeting in one glad embrace. "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Any humiliation will be welcomed by the penitent which will keep him at home and in nearness to the father he has wronged. Such a true self-surrender wins a true pardon, one not more gladly received than gladly given.

This is *Justification by Faith*. It reaches its full meaning here. Much remains of which there still is need—much of which the Parable speaks—which does not enter into justification which is by faith only; yet without which the returning

prodigal would be no partaker, nor have meetness for partaking, of that which is in the father's mind for him. But this may wait. It will come in its due place and be then seen.

8. *Other showings of the same.*

WHEN Cornelius had made an end of telling how he had been instructed to send for Peter, Peter with a new enlightenment made answer and said, "Of a truth I perceive that GOD is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is *accepted* with Him." There is no want of accord between this which is here said and that which is set down above. Essentially the condition is the same in both. It is that of a right approach to GOD. "He that cometh to GOD must believe that He is, and that He is a rewarder of them that diligently seek Him." It is a common condition, into which that enters which is proper to it.

The Publican in the Temple—who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, GOD be merciful to me a sinner"; and Zacchæus, another publican and sinner—who "said unto the LORD, Behold, LORD, the half of my goods I give to the poor; and if I have taken from any man by false accusation, I restore to him four-

fold"—both showed to CHRIST ("for He knew what was in man"), in words however different, essentially the same condition. Speaking of the one, He said, "I tell you, this man went down to his house justified rather than the other" (a fellow-worshipper, there found, "praying with himself"). Speaking to the other, He said, "This day is salvation come to thine house . . . For the Son of Man is come to seek and to save that which was lost."

Where GOD is speaking by His Prophet, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word"—there, once more, is the blessedness spoken of, "Blessed is the man to whom the LORD imputeth not sin"—a state of heart, "broken and contrite," which GOD ever meets with blessing.

9. *Justification by Faith, the reach of its application, as respects persons.*

WHAT is next to be noted of Justification by Faith is the extent of its application. This is greater than the claim commonly made for it. It is world-wide and time-long. The application it has is to man as man: man in all ages; before the Law, under the Law, and outside the Law; before CHRIST, and after CHRIST. Justification by Faith is no respecter of creeds, classes, or conditions—

other than this one condition of *faith*, faith in GOD. Whoever, by whatever name called, whenever or wherever living, turns to GOD with that faith in Him which is self-surrender, enters by such faith upon the state of justification.

Justification by Faith is thus absolutely *common*, the peculiar mark or property of no dispensation, of no order of persons. All are justified by faith, none are justified without it. Justification by faith is just that one grace which beyond all others is the most common and the most free. "In every nation," whoever rises to the condition of faith which is with such meaning is "accepted" with GOD. This is not to say, "That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature." The very contrary is that which is affirmed. No justification, which is justification with GOD, is so to be had. Justification is only by faith, which is faith in GOD. The Sect is nothing, the Law which a man professeth is nothing. The state which is of faith is everything, because it reaches to everything: the heart is yielded, that is the gist of the matter. "A broken and contrite heart, O GOD, Thou wilt not despise," is the law which altereth not. With that faith which brings repentance, pardon is for all the children of men.

10. *A Larger Hope given thereby.*

IN this lies our hope for the many, the multitudes, who have lived in evil times and in dark places ; who have perished in every great overthrow, scarce knowing their right hand from their left. In this lies our hope for those teeming myriads who are still heathen ; to whom in life the Saving Name will never be brought, who must die as their fathers of a long line have died before them.

With this our hope, we may be content to leave them in the hands of a Merciful Creator, Who knoweth how to supply things which are lacking. They may seem to be without GOD, but things are not always what their seeming is : " in Him they live, and move, and have their being." Faith *saves*, even such faith as is summed up in the words, " LORD, remember me when Thou comest into Thy Kingdom." Is this accepted, yea, and made much of? Take an old jingle which falls pleasantly on the ear, but has little else to commend it,

" Between the saddle and the ground
He mercy sought, and mercy found."

Yet, even here, who may dare to say, ' It is impossible'? Who knows, save One? We know,

indeed, and need no Scripture to tell us, that "Without holiness no man shall see the LORD." Yet, who again, and what manner of man is he, who may dare to claim for himself the full measure of that which is the most surely known pre-requisite? We *may* say—no man forbidding us—There is a salvation for all, who departing this life do so with a broken and contrite heart, with committal of themselves to GOD. Such cannot be irretrievably, finally lost: whether they have heard the Name of CHRIST or no; whether they have lived as Christian men are bound to live—whether they have believed as Christian men are bound to believe, or no. None such can be lost, or fail finally to be brought unto that which GOD wills for them, and retains in His own knowledge for them.

Of *this* salvation, the Athanasian Creed does not speak—"Except a man believe faithfully he cannot be saved"; of this, CHRIST does not speak—"Except a man be born of water and the SPIRIT he cannot enter the kingdom of heaven"; of this, CHRIST does not speak when He says, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you"; nor does the Apostle when he says, "Neither is there salvation in any other Name." These all, speak of *the Greater* Salvation—that for men "in CHRIST"—now brought unto us.

II. *A Question, and its Answer—"Much, every way"; as in part shown.*

"WHEREFORE then serveth" that which for us men and our Salvation is the great Gift of GOD, namely, the Gift of His SON? Of what *value* is it, if justification is so simply to be had? and, of what *necessity* is it, to those who "being justified by faith have peace with GOD"? Unspeakably great things supply the answer to this class of questions: a new order of grace for men on earth, a new order in Heaven of things which the Angels are said to desire to look into.

A new exhibition of the *Love of GOD* comes into view, by which "GOD commendeth His love to us"—"GOD so loved the world that He gave His Only-begotten SON." The face of the FATHER was turned to the creature of His hands: "all had gone astray"; all were lost, and had "turned every one to his own way"; all had sinned, and "had the sentence of death in themselves," and were "ready to perish"—*there* was the FATHER's yearning! The face of the SON (as that of a son) was turned to the FATHER, for the glorifying of the FATHER. GOD's design for man had been thwarted, Satan had had a signal triumph. Man's Redemption was alike the necessity and the outcome of love—love eternal, love never failing nor ever withdrawn.

In the *Incarnation* was the foundation laid, foreseen and provided from the foundation of the world; and in language—obscure at the time—made the subject of the first promise given to the fallen race, “The Seed of the woman shall bruise the serpent’s head.” In the Nativity, the Angels sang the mystery of love: they hymned this New Creation as they had hymned the old, “when the morning stars sang together, and all the sons of GOD shouted for joy.” CHRIST, Virgin-born, to Whom was given the Name of *JESUS*, lived, as man, the life of man without stain or spot, rendering an obedience in Him alone perfected. “I do always those things that please Him”: “In the volume of the book it is written of Me, Lo, I come to do Thy will, O GOD.” Embracing all men in His desire, His face was ever turned to the FATHER. He had come to do the FATHER’S will, that the creature might be “delivered from the bondage of corruption.” He, “the Lamb of GOD,” gave Himself a Sacrifice and a Propitiation, to “take away the sin of the world.” He, “through the Eternal SPIRIT offered Himself without spot to GOD.”

Thus, was the *second* great act of this wondrous mystery consummated on the Cross. Then was heard, coming from the mouth of the glad Sufferer, the word *Consummatum est*, “It is finished”; the word also of the FATHER heard in

life, now once more fulfilled in the yielding the life up, "Thou art My Beloved Son, in Thee I am well pleased." "Dead, and Buried," He was "*free* among the dead"; and "to the dead" proclaimed He the tidings which gladdened the hearts of all that waited for redemption. But, "that He should be holden of death was not possible." He fulfilled His own word, "After three days I will rise again." "Shewing Himself alive after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of GOD"—now so soon to come—"after that He through the HOLY GHOST had given commandments unto the Apostles whom He had chosen," He ascended to the Throne of His glory.

Then did all things come into His hands: then all the merit, then all the great reward. "Wherefore GOD also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of *JESUS* every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is *LORD* to the glory of GOD the FATHER." Satan's "head" is bruised. One is Victor, even CHRIST. "All power is given unto Me in Heaven and in earth." It is the language of great exultation, never before heard from CHRIST. "Him hath GOD exalted

with His right hand to be a Prince and a SAVIOUR, for to give repentance to Israel, and forgiveness of sins." Then and thenceforth, He, the Virgin-born, "became the Author of eternal salvation unto all them that obey Him."

12. "*Much, every way,*" as further shown, in *New Beginnings, and Richer Gifts for men.*

WITH CHRIST, Himself a New Beginning, all things began new.

(1) A New *Creation*, of which CHRIST, "the Beginning of the creation of GOD," is the Head—"the New Man," "the Second Adam," Who "shall see His seed," and in His seed "shall prolong His days." A New Creation, that of men "in CHRIST JESUS"; who by "Regeneration," or the Birth "of water and the SPIRIT," are made the "sons" or "children" of GOD; and become fellow-heirs with Him Who is thus "the First-born among many brethren."

(2) A New *Body* thereby brought into being, "the Body of CHRIST"—"the Church which is His Body"; in which all the members are "members of CHRIST," and "members one of another": this, *not* in the mere sense of voluntary association, showing a 'body'—dissolvable at will—of which they who constitute it are the 'members'—withdrawable at will—(an aggregation of units),

but in the sense which is *organic*; which holds good though will should no longer be found: a sense as *proper* as that which is shown in Adam, in whom all who are of his seed constitute together with him one body or family of mankind. Or, again, as that which is instanced by S. Paul as the example of it, "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is CHRIST." And for the self-same reason, "For we are members of His Body, of His flesh, and of His bones." "This is a great mystery," says the Apostle, "but I speak concerning CHRIST and the Church." His members incorporate, "partakers of CHRIST," in Him "partakers of the Divine Nature," we are made with Him "one Body" and "one Vine."

(3) A New Gift, according to promise—that of the HOLY GHOST, the Quickening SPIRIT, "Which worketh all in all": now given to "the Body of CHRIST, which is the Church," for that same working; for light and guidance also to the Body, whole and one, and to the Members severally, for their sanctification individually—in all to be an indwelling and abiding Presence.

(4) By the working of this "One SPIRIT," a new gift of grace to the regenerate comes into being, and is now first known and offered—"the Body and Blood of CHRIST"; for the continual

sustentation of the Divine life which they have of Him as His members.

All these, the Greater Gifts, belonging to the New Order of which CHRIST is the one Head and Fount, are in *intimate and essential relation* to that which the FATHER hath committed unto the SON. They are the outcome of the will of Both—as also they are the working of the SPIRIT from Them Both proceeding—that, “As in Adam all die, so also in CHRIST shall all be made alive”; and that, “As through the one man’s disobedience the many were made sinners, so by the obedience of the One shall the many be made righteous.” They are “the way,” and the means wherewithal “the pleasure of the LORD shall prosper in His hand” *unto Whom* for man’s salvation all is now committed.

13. *These, all of CHRIST only.*

ALL these are *of CHRIST*, of Him Who upon His Ascension “received gifts for men.” They are the fruit of His Obedience and of the Sacrifice of Himself; beginning in His Incarnation, finished in His life given upon the Cross. They are the acknowledged merits of His Passion; gifts *won* by Him Who by His Resurrection and Ascension triumphed over Death and Hell. Now through His Mediation they are *given* unto men. Now in

the richer fuller graces which belong solely to them they bear fruit, which is unto the honour of GOD, in "as many as receive Him."

14. *Never before given unto men.*

THEY are "gifts" which are absolutely *new*, never before given, and now given to men in CHRIST only. Of necessity, that arising out of the case, they *could not* have been given before. Except in promise, and that only in part—for while "not yet given," they transcended the highest flight of conception which to men was possible—they never before were so much as spoken of. Adam was "the son of GOD" by creation, and GOD is "the Father of all" by virtue of a common relation; and to this lower sense are these two words confined. Neither of these words bears in the Old Testament, or could bear, the sense they both bear in the New, for those who are the children of GOD in CHRIST JESUS.

15. *Justification requiring now to be sustained by extension.*

THIS incursion into Christology is no digression. What is above shown belongs essentially to justification as a grace preparatory, and—it may be, provisional. For, justification, if it is to be *justifi-*

cation unto life, must now take fresh hold. As soon as faith becomes faith in CHRIST, it leads to things that are greater than reprieve from death, than remission of punishment; to things greater than the favour of Heaven, greater than a full and free forgiveness. It leads to the things of CHRIST, to the blessings we have in CHRIST; in a word, to *the life*—specifically a new gift—which we are offered in CHRIST, a gift which is distinctively *His* gift, His only to give.

Justification, as hitherto it has been known, still holds its place—it is what is required for every child of man—but now it has extension to things greater. Faith from this time receives a new direction: not that which is Godward indefinitely, but that also which is Christward distinctively. It is no longer the faith that “GOD is, and is a *rewarder* of them that diligently seek Him”; it is that CHRIST is, and is the *SAVIOUR* of them that receive Him.

All the teachings of the New Testament, given whether by word or by example, require this new direction of faith. Justification by faith stands at its full value, as formerly. It is assumed—and rightly assumed—in the case of all who come making their good confession, “I believe that JESUS is the CHRIST,” “I believe that JESUS is the SON of GOD”; but to it is brought a new enrichment. In the uplifting which CHRIST gave to all

things, *Justification*—unless there be stumbling at the threshold—has its share. It is with richer grace and with fuller meaning. *Faith* likewise has its share, in what is brought unto its embrace : for now the SON has been revealed, and this is the will of GOD, “That all men should honour the SON even as they honour the FATHER.” Both Justification and Faith are shown now to be in a relation peculiar to the SON, “Whom GOD hath set forth to be a propitiation through faith in His Blood, for the remission of sins that are past ; to declare at this time His righteousness, that He might be just, and the Justifier of him which believeth in JESUS.” With *this* in view—and the *other* greater things, which are in close and necessary connection with it—faith still retains its character, and must so do if it is to be the faith which “availeth”—it is *fides formata*, yielding all that can be yielded, reaching unto all that can be reached.

16. *The “better things” so brought in not included in justification.*

ALL things which are of CHRIST, all those *greater* gifts of grace in which none had part who were before us, are now offered to us for a possession. But—and this is the important point to note and bear in mind—they are not included in justifica-

tion. Justification is GOD's immediate response to that inward condition, one of faith, which whosoever hath it is accepted with GOD; whether baptized or unbaptized, whether in CHRIST or out of CHRIST. It stands for what it is, at its full value, and not for anything else—not for the things which are of CHRIST, and are by CHRIST given unto men. Saul justified by faith—that which brought to GOD the entire surrender of himself—did not thereby enter into one of them. Saul converted, was not Paul “a new creature” in CHRIST JESUS. Even his sins were not washed away. For that he looked to something which was external to himself and of CHRIST's appointment, and waited for it three days. Pardon he had, but not cleansing; peace with GOD, but not the new birth in CHRIST.

For a moment let a return be made to the parable of the Prodigal Son. It showed us *justification*, what it is. Let us see what showing it may have of things further. After the first glad hour of meeting, in which acceptance was complete, after the embrace of love and the kiss of reconciliation, there awaited him on arrival at the father's house—the bath in which he washes and is made clean, the robe which covers from head to feet, the instating him in the privileges of a son which is with glad accord, the feast of fat things to which he is now admitted. It is so much to be set to

the account *not of justification*, but of what comes duly after, and in the order shown.

The man who is justified by faith is not thereby made a Christian: what he was before justification—whether by nationality or by birth and education—that he is after justification; and all things that are by CHRIST are things to be *added*. Justification is not even a Christian grace, any more than it is a Jewish grace. It is not a grace which is distinctive, it is a grace which is common; as conversion is common, as repentance and faith are common. These (called by whatever name) are common to man as man. Of man as such are they required. And where little is given they may be as perfect in GOD's sight as where much is given. The law which governs in all cases is, "According to that a man hath, and not according to that he hath not." With GOD lies the count. He is sole and final Judge.

17. *Justification which is by faith only,
Preparatory.*

WHO does not see that this which is common, and is with limit to the one grace in which it stands, is just that which *avails* for the further graces and gifts, those, namely, which are of CHRIST? nay, that for this it is that GOD *waits*, before more can be vouchsafed? This one gift,

being not laid up as in a napkin but put to usury, shall be with increase. "To him that hath shall more be given." For this end, was Cornelius directed to Peter. For this, was Saul led to Ananias. The devout Eunuch in like manner—to him came Philip, admitting him into the fuller grace. It is just these who have received, to whom the word of GOD comes. Others could not enter in because of unbelief. These can enter in because of faith. "As many as received Him, to them gave He power—'the right'—to become sons of GOD, even to them that believe on His Name."

18. *Justification which is by faith only,
Provisional.*

WHO, again, does not see that that gracious acceptance which all meet with on their coming to GOD in faith, is—and must necessarily be—*provisional*? They who have no mind to receive further blessing, forfeit this. The justification by faith which they had becomes void, unless they accept CHRIST and the things of CHRIST when these are offered to their embrace. GOD can have regard only to that which is a continuous condition. Would the Prodigal have retained the acceptance which met him in the way, if he had turned from what awaited him further in his father's house? Would Saul, whose true cry of

faith was, "LORD, what wilt Thou have me to do?" have still continued justified by faith, if he had been "disobedient to the heavenly vision," and had given no heed to the word, "Arise, and be baptized, and wash away thy sins"? Would Cornelius have retained the favour he already had with GOD, that of being "accepted with Him," if he had disregarded the bidding given, "Call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do"? Would those Ephesians, already admitted "unto John's baptism," which was "for the remission of sins," have received the richer grace, that of CHRIST'S Baptism, and a *second* dower of blessing also, the Gift of the HOLY GHOST by the Laying-on-of-hands, if they had turned away from either?

Faith, which is true faith, answers with instant embrace and with glad welcome to all that comes. This is the very heart of faith that is unto justification. The very condition of faith, in which justification stands, becomes reversed if there be a drawing back from that which is offered more. If there be a lapse at any point, it is a lapse which reaches back to the beginning. Apart from 'invincible ignorance' (of which GOD alone can take account) it is *inevitable*, that for continuance in the grace of justification there should be a reaching unto all things which are of CHRIST, all things which come to us with the authority of

CHRIST—whether by His own mouth set forth, or by the mouth of His Apostles, or as shown by their normal acts of ministry. So much belongs essentially to Christian *discipleship*. This ceases in one drawing back.¹ If justification be an act assignable to a point of time, it is no less a continuous condition. What is essential to the former is equally essential to the latter. Justification, a grace once given and a state once entered upon, becomes void if at any time subsequent that be found lacking in which it stood. Even ‘invincible ignorance,’ for which now is found excuse, may not always find itself excused. It is the moral *bent* that is the more determinative: “Them that are meek shall He guide in judgment, and such as are gentle them shall He learn His way.”

19. *Justification, a grace received, wrongly regarded as sufficing.*

IT is the saddest fact known to human experience, that Salvation should so commonly be made a matter of mere personal *safety*; and that in comparison therewith, or in consequence thereof, the things of CHRIST should be held in little esteem.

In a complacency which is impenetrable, men vaunt their acceptance with GOD, holding them-

¹ “If any man draw back, My soul shall have no pleasure in him.”

selves sure. 'A full salvation' they count that to be into which they have entered, and they have desire for nothing further. "The unsearchable riches of CHRIST"—to whatever extent these enter into those which are "His ways" of giving and conveying—they make light of. Baptism is the subject of command, they admit; so also is Holy Communion—'for *some*, for them who are fit': otherwise they are not matters of any concernment. Confirmation they acknowledge no need of, and 'see no good in'—though they do read in their Bible that the Laying-on-of-hands is one of "the principles of the doctrine of CHRIST"¹; and read also, that the Apostles laid hands upon them that were baptized with the specifically Christian object that they might receive the Gift of the HOLY GHOST, upon Whom for Christian men all sanctification is depending. 'They look for nothing from *them*'!—though CHRIST be their Source and Sustainer. Their salvation they rest on their justification by faith alone; and 'salvation,' as they regard it, 'is everything.'

20. *A return to the heathen position.*

THE naked truth is, it is simply a return (*made*, so far as it in them lies) to the heathen position, that of the Gentile world before CHRIST. Faith, repen-

¹ Heb. vi. 1, 2.

tance, conversion (in its ethical sense), with their attendant blessings in full measure—acceptance with GOD, pardon, peace, *all* men could enter into before CHRIST came. They are not Christian in their origin, nor are they distinctively Christian now. Men who know not CHRIST have as much as the sum of them is, and have it by the same means, faith and calling upon GOD. To rest satisfied with such measure of blessedness, is to make the richer gifts which CHRIST came to bring both needless and vain. Faith in CHRIST, coming by the fuller knowledge now given to men, becomes then the only thing they have more than others, unto whom was vouchsafed only the lesser light. Where this—a voluntary condition—is found, faith is not a virtue, it is an affront.

Men, even heathen men, may live securely in GOD's favour, and have this testimony given them that they are "accepted with Him." Falling short, it is in them without offence: for, "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?"

But in the case of men living under the present Dispensation, with the accession of light and truth which are by CHRIST's coming—for *them* to rest satisfied with that only which the Jews had before CHRIST, and which the heathen had and yet may have while they hear not of Him, is

surely an offence, and offence which is of the direst sort. Escape for others is provided by the lesser grace serving, as also by the smaller requirement made: but, "How shall *we* escape if we neglect so great Salvation?"

21. '*Salvation,*' now a word of larger meaning.

SALVATION has a larger meaning for Christian men than the word has, or could have, with other application. It does not mean safety or escape, it means *life and health*. To put it at its best, it does not mean what a man may become by walking humbly with his GOD; it means what he may grow up unto by union given him with CHRIST—union of such sort as that which the branches have with the vine. This is the "Great Salvation" now brought unto us, into which if we would enter we must enter at that which is the one door of entrance; and except we do so enter we have no part in it.¹ Not 'by faith only,' but by that which faith *leads unto*, have we share in CHRIST.

¹ 'Where do we read of the baptism of the Apostles?' is a question which for relevance may stand alongside another: Where do we read of their conversion, or of the event of their justification? Of S. Paul these things are written; of the other Apostles—Hidden they are with CHRIST in GOD.

The question starts from a fallacy: Holy Scripture is not a record of all things that took place. Even in the instance of CHRIST there are "many things" unrecorded (S. John xxi. 25).

22. *The one door of entrance.*

THAT none can "enter into the Kingdom of Heaven" except by that which CHRIST Himself brought in with command, the Birth "of Water and the SPIRIT," is authoritatively declared. As a matter of fact (which has example to show) none *did* enter in, after He by His final triumph and by His gift of the SPIRIT had "opened the Kingdom of Heaven to all believers," otherwise than by the Baptism which is of CHRIST. Before Saul, and after Saul, all who had admission given had it by Baptism. To him, already a converted man, already in the full exercise of faith, came the word, "Arise, and be baptized, and wash away thy sins"; and by him is the testimony borne, "According to His mercy He saved us, by the washing of regeneration and renewing of the HOLY GHOST." Unto all alike was opened this door of entrance, and all of whose entry we have the record entered in thereat.

23. *The better estate of men "in CHRIST."*

THE line of division was sharp and clear; and with equal precision is shown also in word—by the word of Him Who has set in startling clearness *the better estate* of those who enter into possession. "Verily I say unto you, Among them that are born of women there hath not risen a

greater than John the Baptist: notwithstanding, he that is least in the Kingdom of Heaven is greater than he." In *privilege*, the Baptist was the herald, the proclaimer of CHRIST; in *faith*, he was the first to discern and to declare openly His Divine Person and Purpose, "Behold the Lamb of GOD Which taketh away the sin of the world"; in *repentance*, he was excelled by none, and is the example for all; in *saintliness*, he was without recorded stain or fault; in loving *nearness* to CHRIST, he lived in His Presence, beholding with open face: all this notwithstanding—and truer of him than of any other born of woman—he is *surpassed*, "by reason of the glory that excelleth" being not yet come, by him who is "least" in the Kingdom of Heaven.

24. *RECAPITULATORY (mainly)—of things once said—need being shown.*

FOR the faithful Baptist, sanctified "even from his mother's womb," was there no Kingdom come, no dispensation of the grace of GOD in CHRIST, no Fountain opened for sin and for uncleanness,¹ no gift of the HOLY GHOST, no Baptism or Washing of Regeneration, no Sacrament of the Body and Blood of CHRIST, no Church which is the Church of the Living GOD, no Ministry of Reconciliation committed unto men.

¹ Zech. xiii. 1.

These may all men now enter into or have part in, yet only by that which is both provided and commanded; and which is, sacramentally, a specific act of incorporation, giving membership and fellowship as well with the Body as with the Head—for in CHRIST these are not twain, but one, even as the Vine and its branches are one. Here, at length, and freely offered, are the greater gifts which are distinctively or specifically Christian; gifts which by their nature are excelling—"God having provided some better thing for us." They are the "gifts received for men" by CHRIST on His accession to His Throne and "all power in heaven and in earth." Who shall gainsay the command that follows, and is with promise?¹ Because it is *sacramental* some will even dare so to do. "Baptism is not essential to salvation. You are a Christian, though unbaptized."² It is not the word of one who is speaking for himself alone.

The 'Mystic' (so by name distinguished)—who attaches all that is *saving* to an occult if also a spiritual cataclysm, and the supreme part therein to one particular act now past or to an event as having once happened; and concedes little, whether in value or in place, to the Sacraments

¹ S. Matt. xxviii. 18-20; S. Mark xvi. 15, 16.

² "Replies to Correspondents," *Methodist Recorder*, Nov. 7th, 1901.

CHRIST has Himself ordained and now requires of all who would have part and lot in Him ; regarding them (as characteristically he does) as 'precepts' merely ; proper, indeed, to be observed, since they are commanded ; of obligation also where the sense of obligation, being not obscured, is sufficient to compel ; but in no sense necessary to salvation, and without loss or peril cast overboard—is one of a very numerous family.

In him, the individual mystic—the impulse given by that act or event *enduring*—may be shown what is a holy life, and be a life thereby sustained in high and hidden communings of his spirit with its GOD. In many, who follow in the same faith, all is gathered up and garnered in one act, an act or event to be held in remembrance and rejoiced in evermore, even in instances—which again are many—when the life accordant does not ensue. But, in most, who by affiance and by what is held in common are comprehended in the class, that which is held in so high and exclusive regard is rather an act to be hoped for and an event which has *yet to happen*—that, namely, which shall make salvation sure ; “a present, free, and full salvation” (for in these words does the phrase run), reached and completed all in one hour as in one act. For this, men in their thousands wait. They are the heirs presumptive. Meanwhile, and in general, what is

so held and so regarded, though now and again it has its share and part in forming what is a very beautiful character, yet for most and in most it works out unto the disintegration of all that is specific, in what for us is embodied under the Sacred Name.

But the act itself—which for men in the greater number holds a value so excelling as that nothing that is appreciable can be in addition thereto, and fills up the space so completely as to exclude everything else from being of any account for salvation—What is it when analysed? What is it *taken at its best*? Whether called justification, or, as it is more commonly, conversion, it is, on man's part, surrender to GOD in Him believing. It is, for the soul, pardon, acceptance, peace with GOD. It is this, and neither less nor more. It is simply that which *all* men, at whatever time brought into the right relation with GOD, have known.

Now the thing to note is that justification—or conversion, in this its ethical sense—is that which is *common*; as repentance is common, as faith and trust, and love of GOD are common. It does not belong specifically to the Christian Religion, nor to the Christian People alone; it belongs to mankind, and to the religion of mankind, of whatever dispensation, whether in covenant or out of covenant, and has so belonged.

ever since the Fall. By it, simple and alone, no man is made a Christian. If a Jew, he remains a Jew, as much one after it as he was before. If a heathen, such as was Abram in the house of his father, as was Job in the land of Uz, he for the time being remains one still; with this only added—restoration of communion with GOD, the relation made right between the Creator and His creature, the Father and the child. This is what it does, and all it does. Even for Saul, who knew conversion as but few men know it, it did not bring into his embrace what is given to “the laver”—namely, the washing away of sins. Although a truly converted man in and from the moment of his conversion, a justified man at peace with GOD, and accepted of Him, not yet was Saul “a new creature” in CHRIST JESUS. For this he waited for one whom GOD should send. Salvation, as it is in CHRIST, was ministered unto him. “According to His mercy He saved us by the washing of regeneration and renewing of the HOLY GHOST,” is his own glad acknowledgment of it.

The former is the prelude, the preparation for what comes after and is greater, namely, the greater gifts and richer blessings by CHRIST now brought unto men. It is an approach which is always open, a gate which is never closed—as freely open to the Jew as to the Christian, and to

the heathen as to either—it is darkness only that hinders. It is what has ever been and still is common to all, as by instances set forth to us in Holy Writ is everywhere and abundantly shown.

Here is the parting of ways. ‘The one marvel’ of the position, which gives content to so many—*of little availing for much*—should be no marvel at all to one who has read Hebrews xi of lives lived and deeds done in the power of faith: the unutterable pity of the thing is that, apart from heathen wilds, the position should anywhere or for any now be found such as it was before CHRIST.

The ‘position’ of the ‘mystic’ is one that admits of being very accurately defined, and may usefully be set compact in few words. To a spiritual upheaval of being, which lets in light, and makes all things become to him new, the mystic assigns everything that is named. The New Birth or Regeneration, the incorporation into CHRIST, the giving of the HOLY GHOST, have for him to whom all is ‘*already given*’ no further meaning. To an act or event, whether called conversion or justification, is assigned, in full theological value, all that now is known or can be known. With that one experience—provided there be, and continue to be, found in him the love of prayer and of his Bible, Sabbath-keeping, and

the careful avoidance of every form of known sin—he is, and to the end of his term of life is held to be, complete ; nothing to him is wanting. Now (and this is the thing to mark), except for the fuller revelation of grace and truth, which is by JESUS CHRIST—and which may be unto the greater condemnation—and the Death and Sacrifice of CHRIST, which, in respect of its merit, is of universal application (“ He by the grace of God tasted death for every man”), it is a position which differs in nothing from that which was the position *before* CHRIST. It is one that is common to mankind, of whatever age, of whatever dispensation. In nothing is it specifically Christian ; everything that is such is therefrom excluded.

(SECOND PART.)

25. *After justification a New Order begins.*

JUSTIFICATION is *by faith*, that is, by an inward motion of heart and mind, not discerned by men but seen of GOD only. But with this, such ‘ note ’ of things given ends.

In the Kingdom of Heaven, now “ open to all believers,” a New Order begins. In the things of CHRIST, the order of giving is of another kind—it is *open, declared*, and is *by channel*. Even in

the lower gifts from CHRIST to man, it was so : and thus they had a teaching office, preparing men to receive without stumbling the things of CHRIST by this new order when the fulness of time was come for them to be given. Help from CHRIST came to men for their bodies always by an external channel : by an act audible or visible to the receiver ; by an act commanded, in the doing of which or when done grace flowed from Him Who was the Giver.

The *Gospels* are the record of CHRIST's beneficence to men, but so far as the record runs there is not an instance of the contrary sort. There is not an exception. It was never by faith, by an act of faith only, that the blessing was conveyed and became one in possession ; but by that which faith *led unto*—some other and outward act, which thus became the channel of conveyance. We read, "Thy faith hath saved thee," the instances are many of these or the like words, and they have the appearance of being to the contrary of what has been above set down ; but it is appearance only : there is the inward faith and the outward act, and the passage which is the record of the one is the unfailing record of the other. More than this : the moment of faith and the moment of blessing do not concur in time ; there is ever an interval between. There *is* a moment which is signally marked—"in the selfsame hour,"

“that very hour,” “immediately,” “straight-way”; but it never has reference to the act of faith, the reference in every such instance is to the absolving word heard, the touch felt, the act done or in course of being done, which thus is made the channel of conveyance for the blessing given.

The order is the same in respect of *the higher things*, “the unsearchable riches of CHRIST,” which alone meet men’s spiritual needs. During the three years of our LORD’s earthly ministry, there is no instance of giving which is not of this order—*open, visible, conveyance by an external channel*. For all, there was some outward act which conducted whatever was given from Him to them. Never does one enter into the possession of any gift or blessing by the inward act of faith alone.

After the day of Pentecost (if the descent of the HOLY GHOST “upon the Gentiles also,” as upon the Jews before, be excepted) there is not an instance of grace or blessing given but its channel is shown and declared—never is it by faith only. Further, and to the end of the record given, nowhere in the *Acts* of the Apostles, nor in any one of the *Epistles*, is an example to be met with which is one to the contrary: by faith only, or by faith alone, no man ever entered into possession of the gift he desired and sought.

Media, intervening acts or requirements, channels of conveyance—for all gifts of grace meeting men's needs—there have been always, from the beginning to the end. This is the Divine order of giving, and is—so far as has been shown to us—the *only* order of giving, for all gifts and graces which can be so conveyed.

26. *The law of Mediation, under which the "gifts received for men" become given.*

WE live under a law which is a law of *Mediation*: gifts by CHRIST, by the will and appointment of the FATHER; gifts by means Sacramental having an outward part or sign, by the will and appointment of the SON. The FATHER so honours the SON that all things are given through Him. The SON so honours those which are "His ways" that they become truly channels. Such respect has He unto that which is "His Body," that by its "joints and bands" is grace ministered unto every part. Such regard has He to our needs and our inmost cravings, that outward things by His will become unto us "sure signs and tokens"; and not only signs and tokens of grace, but they become each one, by the working of Him "Which worketh all in all," that "*whereby*, as by an instrument," the "virtue" which is in CHRIST flows forth unto all who have faith to receive it.

27. *Justification not within this order.*

JUSTIFICATION, being what it is, lies quite out of this order. The smile of GOD, the joy which kindles joy in a penitent returning, cannot be counted in the category of things conveyed. It waits for no ministry; they who serve have little to do with it but to rejoice therein and stand by, ready to do the Father's bidding. It *must* be by faith, and cannot be by anything else. Like conversion, like faith itself, like any other thing required of man, it cannot in any such way be given. It stands on another footing. It has no law, no order, and no time—other than that of *faith* rising out of “a broken and contrite heart.”

28. *All things in Harmony and Correlation.*

THE *lesson* so surely taught us lies on the surface, it cannot be missed; and to men of docile minds its force is irresistible. In the truth, “as the truth is in JESUS,” the Sacraments have an assured place; Justification by Faith has also a place assured. Neither by the will of GOD, is a supplanter; each to other is complementary—not that which takes the place of, but that which fills full. They cannot be maintained in opposition, that were to the destruction of both. There must

be a harmony—true, and as truly to be held—in which, without loss to either, they dwell together in unity ; and are free to operate with force combined for blessings now and to come, those which man needs and GOD wills to bestow.

29. *As Faith and Sacraments, so also Faith and Works.*

As there is not, nor may be found or made, any opposition between Faith and Sacraments ; so also there is no opposition between, nor may there be any dissociation of, Faith and Works—if such works they be as CHRIST requires when He says, “Herein is My Father glorified, that ye bear much fruit” ; or as those, again, which S. Paul had respect to when he enjoined, “These things I will that thou affirm constantly, that they which have believed in GOD may be careful to maintain good works.” All opposition there is, and which is ever to be maintained, lies between faith and grace on the one hand and merit or claim preferred on the other.

Anything more that remains to be said about ‘works’ and ‘merit’ will be heard when we come to that which, in the case of the Galatians and the Romans, exactly determines the scope and sense of the Apostle’s contention.

30. *Justification by Faith, the place of pre-eminence unto S. Paul.*

THE name of S. Paul must stand in letters of red or gold in any account given of *Justification by Faith*. "A Pharisee of the Pharisees," and also CHRIST'S chosen "Apostle to the Gentiles"; a zealous upholder of the Law—a law of Works, and also the foremost proclaimer of the Free Grace of GOD; he had a double qualification for the office of assigning unto each its place. He knew the Law and had borne its burdens; he knew also the freedom wherewith in CHRIST he was made free. He wrote two *Epistles* by which to guard his Gentile converts from the seduction of Judaizing teachers: one to the Galatians, full of passionate pleadings; the other to the Romans, wherein he shows in more orderly and matured form, the position and value which Faith, and Justification which is by faith, have in the New Kingdom of GOD and of His CHRIST.

31. *S. Paul's teaching of Justification by Faith, shielded from false applications.*

MUCH there is in these *Epistles* of S. Paul which has been drawn forth and directed to an evil end, that of disparaging what CHRIST has made of requirement for salvation, and of proclaiming—as

on the authority of *His Apostle*—that for salvation faith only is required, even faith which is alone.

This, men's evil contention, had its beginning in a *confusion*; it now exists by their still ignoring the difference there is between Justification and Salvation. Justification is that grace which is common—common to man under all Dispensations—and is confessedly by faith alone, in that sense of faith which has been shown. Salvation is that which is by CHRIST only, and for men only who are “in CHRIST,” by conveyance to them through those which are “His ways” what is in Him alone to give.

But the contention stands barred out by a further consideration—one which has obtained too little notice—which must here be placed in the very fore-front: these Galatians, these Romans, were *men in CHRIST*, who by faith had received Him, and had entered in by the one door of entrance, “For ye are all sons of GOD, through faith, in CHRIST JESUS; for as many of you as were baptized into CHRIST did put on CHRIST,” says the Apostle, addressing them. Baptism for them was past; and was without question or reproof. Grace so given, is what they *stood in*—assured to them by the very warrant the Apostle had, and required to have, to his use in requiring them to “stand fast.” They did not any longer stand in the position of *those* who on the day of

Pentecost made inquiry of the Apostles, "Men and brethren, what shall we do?" but in a position that is totally different: they stood "in CHRIST," furnished with all grace, charged with every Christian obligation. This voids completely the contention that S. Paul's language in these Epistles is directed against *the working out* our salvation, using all *means* thereto. This is just what he held them bound to do. On their doing this, their salvation, once received, was depending.

The object of the Apostle in writing these Epistles was not to give such instructions as inquirers may need relative to the way of salvation; but, in the case of those whom he had gathered into the fold, to meet a need subsequently arising—their own most urgent need—that of guarding them in a danger which menaced, and which threatened to make their faith vain and their salvation in CHRIST also vain.

This voids (again be it said), and makes bad from its beginning, the contention that those passages—characteristic of S. Paul—found chiefly in his Epistle to the Galatians, and there so full of fire and stress, have any right direction given them when urged (as they so often are urged) against things which are of such Christian requirement as good works and the Sacraments of CHRIST by Himself ordained. For, whatever

at any time may be said in respect of works going *before* Justification or attending thereupon, in respect again of Baptism or of Sacraments in general under the like condition ; nothing can by any possibility be rightly said in derogation of either, the application being to men *after* Justification. In compliance and in obedience rendered unto all that is by CHRIST required of men, is the one only ground on which their justification stands good. In compliance and in obedience is just the condition in which they live, and move, and have their being in CHRIST. Without compliance and obedience, justification comes to an end ; faith also comes to an end—being no longer “faith which worketh by love,” it is “dead.”

But these considerations apart—Is it not a thing monstrous, that the cautions, which this Apostle, in his care for his converts and in his zeal for CHRIST, gave them against their being entangled by *the Law*, or *any* law other than His own, should now be turned backward, and be directed against the things which be *of CHRIST*, by His own ordering and requiring !

32. *S. Paul, the Apostle of grace by its Sacramental Channels.*

IT is deserving of notice, which rarely is given—and then so grudgingly that acknowledgments

become rather explainings away—that almost all the witness borne in Holy Writ to Baptism and its grace, to the Sacrament of Holy Communion also and its unique gift, comes to us by S. Paul.

Were it not for his Epistles¹ (always excepting the words of Him Who is “the Author of our Salvation”), there would be little to show for either. The Apostle of Justification by Faith, is also the Apostle of the Grace and Gifts of CHRIST by *Sacramental channels*. The passages which show it are many. A few may here be given. “According to His mercy He saved us, by the washing of regeneration, and renewing of the HOLY GHOST”—with thankful remembrance (who can doubt) of his *own* great mercy received of the LORD, “Arise, and be baptized, and wash away thy sins.” “Even as CHRIST loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.” “For ye are all sons of GOD, through faith, in CHRIST JESUS; for as many of you as were baptized into CHRIST did put on CHRIST”—this of the Galatians, as cited before. Add, always, Romans vi. 1-11. Of the other great Sacrament: “The Cup of blessing *which we bless*,

¹ The Acts is auxiliary to the Epistles, even as the Evangelist S. Luke—the associate of S. Paul in his mission to the Gentiles—was his “true yoke-fellow.” The book owes its matter mainly to the Apostle.

is it not the communion of the Blood of CHRIST ? The Bread *which we break*, is it not the communion of the Body of CHRIST ? ”—words which attest and fix the sense of those solemn declarations of CHRIST recorded for us by S. John (vi. 26-63).

The strongest asseverations by which the same could now be affirmed and maintained, would not equal for strength these incidental references to things known and received, so found in S. Paul's Epistles. They are in *no necessary relation* to that which he made, and found himself required to make, the subject matter of his teaching in these his two most didactic Epistles. They gather force from the form in which each one makes its appearance—that of being (for the use the Apostle had of it) *assumed*, as having passed beyond question. To them—both speaker and hearers—there was a certitude, now unknown of men, gathered from the face of the living CHRIST. To them, “ Baptism into CHRIST,” knowing it as they had received it, had passed beyond need of any to testify of it. Its value lay in a deep and buried beginning—in a death, burial, and resurrection with CHRIST, that in Him as new creatures they might thenceforth walk in newness of life. With them all, it was, and had thus become, one of “ the *principles* of the doctrine of CHRIST,” which we are bidden to “ leave,” when the bidding is that we “ go on unto perfection.” It was con-

stituted in an act, which is an act once for all, and placed not only beyond question but also beyond impairment—the new *life and being* it ushers in, being what alone is matter for care that its blessedness be not lost.

33. *The Scope of these Pages.*

INTO this little work cannot be conveyed—not even by analysis or epitome—the *Epistles* to the Romans and the Galatians, nor all their lessons. That were beyond its scope and limits; as otherwise, if with restriction to them, it would be to the exclusion of many things shown, and much needing to be shown. The range permitted is wider: for although S. Paul was, and to us remains, the greatest exponent of Justification, Justification by Faith was *before* him, a grace known of men from the beginning.

A third consideration must enter into the account. Even in the Apostles' time, as S. Peter bears witness, "some things" in these *Epistles* were being "*wrested*"; and with "old things" now "passed away," some have lost their *first application*. That they may now be sustained in their force, another—and that a right—direction must be found for old contentions; and the word, that it may reach, must be with new application to present conditions. Here, need is

shown ; which again exceeds any limit that is proper to these pages.

We can only add yet further to what has been done, by taking up some salient points which have—warrantable or unwarrantable—association with S. Paul's name, and subjecting them to scrutiny and inquiry. And, if this should be with some traversing afresh of ground once gone over, the reason lies with some *known* stones of stumbling, then marked, and passed by with too few words.

34. *Why pre-eminence is given to Faith.*

WHY is it to *faith* rather than anything else that such signal prominence is given, not only in the Epistles of S. Paul, but throughout the Scriptures from beginning to end? Given a definition of faith which alone would serve S. Paul, and therefore alone be serviceable to any other, whether person or purpose, the answer is both simple and certain. It is because faith, faith in GOD, is the first act that is God-ward ; the first that GOD can take delight in, the first in man which makes for salvation. Without faith, repentance is not repentance, it is remorse ; love is not love, it is without its object ; hope is vain, for there is none to rest hope upon ; obedience is without meaning, for to whom should it be rendered? Only let

there be faith, faith in GOD, and all good things follow in its train. It is thus the first step in the ladder which is upward.

35. *Faith, further defined.*

THE definition of faith so wanted, must be placed in security, that it may rest without question. There has been, and still is, much *mystification* about Faith. Many definitions have been thrust upon men for salvation, which—differing as they do one from another—are bad as claiming too much, and bad also as doing too little for the certitude which men require and reasonably look for.

What is faith? In its simplest and abstract form, it is just that which men, not theologically minded, account it to be ; and *this is great gain*. In all social relations faith means or stands for that which it covers and carries within it—belief, trust, compliance, self-surrender ; or, whatever is proper to the relation, whether that of a father, a physician, a legal adviser, expert, or guide. It always does so among men. The whole is *faith*. As toward GOD (or, Christianly regarded, as toward CHRIST) the requirement is the same. If but one element be withdrawn, there is not faith—not the faith of the Old Testament nor that of the New.

Of faith there are, and necessarily must be, varying degrees, but the *quality* must always be that which finds acceptance with men. Other 'faith' (so called), faith, namely, which is bare and carries nothing, men would hold in contempt: can He, to Whom the worth or the worthlessness of all things brought to Him is known, hold it in esteem? Faith is of this *character* from the first moment of its inception. To 'believe in,' is to obey him in whom we believe. It is this of necessity, otherwise it is not "faith." Let this be seen—as by men it is seen—and all contention about faith, and the nature of faith, at once comes to an end.

36. *Faith, how made availing.*

IN answer to faith, help comes speedily: as from men to the full measure of their ability, so also from God in like manner without limitation. In matters mundane, men *never* misrepresent or misunderstand this point. They never suppose that the help brought to them has come in their own faith, that is, in and by their own act of believing.

John Wesley had early occasion to point out this, and to shield his followers, those called 'Methodists'—so far as he might shield them—from the error of attributing to faith a value which in no wise belongs to it. His words are,

"I believe Justification by Faith: but let it be observed, the true sense of those words 'We are justified by faith only,' is not, that this our own act—to believe in CHRIST, or this our faith which is within us—justifies us; for that were to account ourselves justified by some act or virtue that is within us."

Physicians, indeed, do tell us that in certain cases (which they well understand) faith counts for more than anything else; and sometimes for the whole help there is to be had: '*Believe* that nothing ails you, and nothing does ail you. Do this; and provided you keep yourself in good occupation, you may live in enjoyment of health, and hold all the remedies of the pharmacopœia in no regard.'

Has this no counterpart in things spiritual? Does it not in some part account for the disregard, now so widely prevailing, of means by CHRIST held necessary to salvation? But, above all, is there not here disclosed what is a veritable pit-fall, by men dug, in which the simple are taken? 'Believe that you are saved, and you *are* saved' (This is not spoken without knowledge). As a formula of the faith demanded of men to be put in exercise, it is known to many who have knelt at 'the penitent form.' Its larger variant is undoubtedly that which now is the more common: 'You believe that CHRIST is able to save you; you

believe that CHRIST is willing to save you ; now believe one thing more, believe that CHRIST *does* save you, and you are saved.' If accepted in confidence and followed in action, it becomes of some use for comfort and also for right direction of life ; and thus, there lies an *appeal* to it for its own further support. But in this it has its end, it has no further reach. Salvation that is such, rests in man being his own saviour, by his own act of faith only.

S. Paul's preaching of faith was not this, nor anything like this. The sole office of faith is to bring us before GOD in penitence and calling upon Him. In His hands is what He wills to give, and we may account it as *given*. Christianly regarded, it is to bring us to CHRIST : in CHRIST is the remedy and the store of all—as “ for the remission of sins,” so also for *the new life* we receive in Him, and its continual sustentation ; applied to us in ways such as it pleases Him to honour.

37. *The Two Senses of Justification ‘ by faith only,’ which have claim to the name of S. Paul.*

THAT gracious acceptance which all meet with on their coming to GOD believing in Him, and which thenceforth becomes for them the state or condition in which they live—one of loving regard on

GOD's part, one of dutiful obedience on man's; signed and sealed for them in Holy Baptism, wherein also they were made the children of GOD in CHRIST and one with the new Israel of GOD—is what the Apostle, in these Epistles to the Galatians and the Romans, has regard to and makes claims for.

He claims for it two things. (1) That it shall stand in CHRIST, and “in Him complete”: not in *the Law*, or in *any* law, by which to be “made perfect.” “Stand fast in the liberty wherewith CHRIST hath made us free”—in the liberty of serving Him Whose we are, unentangled and unembarrassed by any other law than His own; without let or hindrance also as from any other master. It is supremacy, absolute and whole, claimed for CHRIST. There meets it here a whole and glad acclaim. (2) That it shall be held to be of the *free grace* of GOD alone. This is the second great sense in which S. Paul proclaims Justification by Faith. “It is of faith, that it might be by grace.” “Wherefore grace? because it is given gratis: wherefore is it given gratis? because thy merits have not gone before, but the benefits of GOD have anticipated thee” (S. Augustine).

Wesley proclaimed it to be *his* sense of Justification by Faith; and in his words rather than in words of any other it may here be given:

“Although we have faith,” he says, “hope, and love within us, and do never so many good works, yet we must renounce the merit of all, of faith, hope, love, and all other virtues and good works, which we either have done, shall do, or can do, as far too weak to deserve our *justification* ; for which therefore we must trust only in GOD’s mercy, and the merits of CHRIST. For it is He alone that taketh away our sins. To Him alone we are to go for this ; forsaking all other virtues, good words, thoughts, and works, and putting our trust in CHRIST only.”¹

(THIRD PART.)

38. *Of Justification, as in this book it is defined.*

BEFORE entering upon some next following Sections regard must be had to Justification *as it is defined*, which is, as it is essentially and for all without respect of time or person. For all created intelligences up to Adam in his blest estate their standing in faith was justification, their swerving therefrom was condemnation. For every one of

¹ It should be noticed that both (the Apostle and the preacher) are here treating of Justification as it is for Christians—in or after Baptism. This is not unimportant, as will subsequently appear.

Adam's race since the Fall, it is the interrupted relationship constituted anew in grace and favour when by believing in GOD man returns to his obedience. *That* is sovereign in these pages.

Justification by Faith lends itself to this definition, and indeed requires it. It is not Justification in the abstract, Justification as a Divine act and the nature thereof which is indicated, but 'Justification by faith,' Justification as man has part in it. *Faith* is justifying. Faith has this office and value because it brings man into the state which is the right state for man, and just and good before GOD. This is what GOD recognises, owns, and sets His seal upon. He cannot do otherwise than own it. It is what His good SPIRIT "which worketh all in all" has wrought. GOD is beforehand with man. His SPIRIT strives with man. Preventing or prevenient grace is given. "It is GOD that worketh" in him "both to will and to do." Faith "is the gift of GOD": no less it is man's act. GOD cannot but recognise what is His own, and of His own bringing about in man. As a Father He cannot but account good that filial condition which answers to His own unutterable yearnings. The condition is right; wherefore it is counted right. What is just, GOD accounts just and makes just. What He finds, He nourishes; what is lacking, He supplies. So justification is complete. Ac-

quittal—the letting off—is a small matter, unworthy of regard. Pardon there is already, assured by a thousand promises; before it can be in words craved it is given. The evil is escaped from and reconciliation is entered into—*this is the great matter*, the joy of joys.

We are not left without the earthly type or shadow of a thing so great: what is found in Justification is shown in the child who, won from a lapse into the state of disobedience, is declared to be ‘now good.’ And so true a type and shadow is this of the thing which is heavenly that CHRIST has taken it to His use and moulded it to His purpose in one of His most touching parables: “This” my son “was dead, and is alive again; was lost, and is found”—an ending which had its true beginning “when he came to himself.” When man comes to himself he comes to GOD; and in that act he is justified. Blessing is *in* it, the blessing of having come to a right mind, which in GOD’S sight is chiefest, and over which He rejoices. The kiss of reconciliation is in that glad moment. The *state* and the *act* of persons twain therein meet and become one. So, again, justification is complete.

In reply, and as a corrective for so much of this as is not taught in the schools, nor is “according to the tradition of the elders,” we are bidden to look at *Condemnation*. ‘Condemnation and

Justification,' it is urged, 'are theological opposites, and are counter-balancing; the one being unto death, the other unto life. The scales must be held even for the two, and what the words respectively tell for must be given to each in like weight.' 'But,' says the censor, 'Condemnation is a forensic act, a judicial sentence—that is the import of the word, its use and application: wherefore *Justification* is a judicial sentence, a forensic act, that is its use and meaning also.' We look at Condemnation—we look at it as it most frequently appears in Holy Writ, and lo, the very contrary is what stands most manifest. GOD condemns no one who is not "condemned of himself." Men *fall* into condemnation—"into the snare and condemnation of the devil." He, the great prototype of condemnation, was condemned by no act of GOD, by no judicial sentence; through unbelief he fell into condemnation. Taken by his snare and after the same example of unbelief, Adam fell into condemnation; and those born of him do the like. Of them it is written, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil." They are "condemned already"; and await—unless by the return to faith they escape it—the Divine act, the judicial sentence, in the day which is ever drawing nigh. Condemnation without a

state of condemnation that was before it, is unthinkable.

‘But,’ we were told, ‘the scales must be held even: the two, Condemnation and Justification, are counter-balancing; what the one means for death the other means for life.’ It is so: whether in logic or in theology the contention is sound. Examples which show it are numerous and familiar. A few may suffice. “He that believeth on Him is not condemned.” “He that believeth on the SON hath everlasting life.” “He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation but is passed from death unto life.” In the balance and as they show in equipoise, how is the meaning of these great words lighted up! Men look on to Condemnation as to a distant thing, a doom to be feared and, if haply it may be, escaped from: in like manner they look forward to Justification as some act of GOD to be hoped for, to be won and made sure of while yet there is time to seek it. They need to know and to hold themselves in the knowledge that either the one or the other is a thing present; and is moreover what is resting immediately with themselves. Condemnation and Justification are the two opposing spheres, in one or other of which every man at any given moment is found. In a state of unbelief, he is “condemned already”;

in a state of faith, he "is passed from death unto life." Both are moral conditions, which God takes account of and acts or judges accordingly. Thus the state—whichever it be—is before the act which confirms and seals it. Justification as a judicial act, which is not preceded by a state of being that is accordant—just or justifiable—is (no less than Condemnation) unthinkable. Whether in Divine words, "I will not justify the wicked," or in human speech, 'he is now good' which answers thereto, one law is recognised which is governing alike for all in Heaven and all on earth. It is a law "which altereth not." The power does not exist that can rescind it. *Ex necessitate*, "it standeth fast for ever."

39. *The same: in respect of Mediation.*

NOTHING is said in the foregoing Section of *Mediation*: nothing was requiring to be said—except, indeed, to say as much. Into Justification, as Justification stands in its one simple value and alike for all, mediation does not enter. Mediation begins with CHRIST as the Mediator; and "He is the Mediator of the New Covenant." Here at once is double limit: that of time, and that of range. The blessings of the New Covenant are to those who enter therein, and to them only. They are specific—pertaining to it, and to no

other. They come under, and are given under, their own law—that of mediation. Justification is not specific, nor has it necessarily any present reach unto what in the New Covenant is specific, and so does not come under the law of mediation. It is both free and common; it is immediate and direct, general and universal. “In every nation, he that feareth GOD and worketh righteousness is accepted with Him.” Such acceptance with GOD there has always been for man, without mediation known or required. Yet is this which is so entered into not the sum of blessing, “GOD having provided some better thing for us,” excelling all that ever went before for men.

For this richer portion mediation becomes *a necessity*. What is of CHRIST, can of CHRIST only be received. It is *by* Him and *in* Him, to become ours only *through* Him and *for His sake*. Here, then, is the sphere of mediation—that which is proper to it. Justification may come within it or it may not. Justification when conjunct with Baptism (“He that believeth and is baptized shall be saved”) comes within the sphere. For it then stands in double value: that which is proper to it, which it had of old time—acceptance with GOD—it has, also that which is proper to another, a Person, it has now added unto it—Salvation in CHRIST; and thus it comes under the law of mediation.

But to bring in mediation for Justification as Justification stands and has stood from the beginning for men, in its single value and alike for all, is an anachronism : it is to bring in mediation before there was a Mediator—One Who, by the will of GOD, being made like unto His brethren could lay His hands upon both. It is to make that necessary to Justification which for uncounted generations and for all alike was not to be had. Job knew no “daysman”; the Prophet, as GOD spake by him, found that “there was no intercessor”: yet the work of justification went on. One by one, GOD drew to Him His children and made for Himself a people. The shadow was there—for mediation, as for all else that was held in promise—but it was as the shadow of a much greater thing not yet given.

Mediation without limit of time, thing, or purpose, is a mischievous misconception. (1) It is false in fact. GOD’S greatest gift—that whereon all is built as upon a foundation—was without mediation: “GOD so loved the world that He gave His only-begotten SON.” The giving was of His own proper love without solicitation or intervention. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” As respects the greater number of such gifts the giving is direct—without desert doubtless, but also and as truly not at the

prompting of another nor for the sake of any other. Mediation has its own proper province, within which its operation lies and is confined—it is for the things of CHRIST, and for the “great salvation” which is by Him. (2) It is heretical in theology. It is to say of Him Who in time received the name of JESUS (and in the Divine counsels was “the Lamb slain from the foundation of the world”), that as GOD the SON He stood between GOD the FATHER and man—a monstrous depravement! Hence the odious and truly terrible showing once common in days not long gone by, of the FATHER all wrath, the SON all love! Moreover, Mediation—as it is a Divine fact, answering to eternal purpose—is not between GOD the FATHER and man: it is between GOD (“One GOD in Trinity, and Trinity in Unity”) and man. “The right Faith is”—“There is One GOD, and One Mediator between GOD and men, the Man CHRIST JESUS.” The fulfilment of this office by GOD the SON is the direct result of His Incarnation. (3) It is dishonouring to the Divine Fatherhood—and that, in a manner such as none in his own person could own to—as if the father might not, could not, or would not receive the child who in faith and penitence returns to him except at the entreaty and through the good offices of another! Let it be said, if only parenthetically, that this is just the juncture at which

love is most intolerant of intervention : return to love and duty secured, all good things by another may follow, and that gladly. And, in the concluding instance, for men—and for those who bear the name of father to an especial degree—it is (4) a present stumbling-block to faith. Hold mediation true to the Truth as GOD has written it on the Sacred Page—and indelibly in the hearts of men—or faith in mediation will perish.

40. *In respect of Mediation, concluded.*

IN reply, it is urged—‘Have we not the right to think of Adam, Eve’s husband, as the *first* Adam in point of time, but as second in the eternal thought of GOD ; and of the Incarnate LORD as the Archetypal Man, first in GOD’s thought, “the second Adam” in time?’

‘Thinking of the Incarnation as *eternal* in GOD’s mind, before ever man or angel was made, may we not think of the Divine Sacrifice as *eternally* in GOD’s thought and sight ; and (which is the point of aim), that so Mediation had a value and place even before the Mediator came and was actually such?’

A right so to think we have. It is what most properly enters into reverent speculation. Yet just because it is speculative, and not what is re-

vealed¹—a matter of thought only, and not a substantive fact—pondering it in our heart is that wherewith should be content. ‘Eternal Mediation’—is it anything that can be grasped? *Antecedent* to mediation is love, GOD’s love, the cause of mediation. The two qualifying words cancel each other. Mediation with the prefix ‘eternal’ stands where it has always stood and must for ever stand—in the eye of GOD, not within the ken of man except as revealed. “Such knowledge is too excellent” for us: we “cannot attain unto it.” It is what may best be left to that good Will which through all the ages is without change, and bringeth all things to pass in their season.

Reasons why Mediation should be set forth simply as the result of the Incarnation and as it is revealed are ample and (in varying degrees) imperative. (1) Being—in respect of what lies beyond and outside this limit—*transcendental*, it does not enter into matter-of-fact every-day theology save as it is distorting and mischievous.

¹ The whispers of God’s purpose “before the foundation of the world” (1 S. Peter i. 20; Rev. xiii. 8) determine nothing immediately relative to Mediation. What is so spoken of is the Divine Sacrifice, which in the fulness of time should be made for man; and of that, only the fact (which no one, knowing what he spake, would question) that it was in God’s thought and sight from the beginning. What really is shown by requiring such service of these passages is *the lack* of Scripture evidence.

(2) The same being not an article of "the Faith delivered," but a '*pious opinion*' only, to assign to it the higher place is not to raise it in value; it is—by the reduction of things certain and things uncertain to one level—to impair the security of "those things which are most surely believed among us." (3) There is force which is *ruling*, or there is not any, in the plain word, "He is the Mediator of the New Covenant": unless all men from the beginning have virtually been within the New Covenant—which is a contradiction in terms—all are not under the law of Mediation; *they* only are, who have been admitted thereinto by that which according to CHRIST's word and will is the instrument and sign of such admission.

41. *The same: in respect of the Divine Sacrifice.*

NOTHING that is said in the two foregoing Sections may be taken as limiting Mediatorial action or intercession on the part of CHRIST—though His own word, "I pray not for the world, but for them which Thou hast given Me," looks that way, and bars claim on *the part of those* who enter not in by "the Door," which is an ever-open one. Nor, again, may anything therein found be taken as limiting the reach of the Great Sacrifice:

potentially, its embrace is of the widest, extending "to every creature"—"the whole creation." "He by the grace of GOD tasted death for every man"; "Who is the SAVIOUR of all men, specially of them that believe." Force for these words is found in the open Arms and in the Cry—which is the cry of want and of yearning desire—"Come unto Me."

Into the heart of the mystery of the Divine Sacrifice none can penetrate. None can say how and in what manner for justification it is directly availing—that is knowledge reserved to GOD. To Him alone it belongs. "We know in part," and the prophets "prophecy in part." But, blazoned in words, which "he who runneth may read" with full comprehension, is one way by which it becomes availing: "I, if I be lifted up from the earth, will draw all men unto Me." The Sacred Mystery of the Cross, viewed in faith, is unto men first of all things a revelation of the love of GOD: GOD Himself in the Person of His Son, entering into their needs, bearing their iniquities. It is so "GOD commendeth His love toward us, in that, while we were yet sinners, CHRIST died for us." The heart that is hard to every other showing is responsive to this. It is sovereign in its power over men, winning them to "the obedience of faith." The stubborn will in man it bends and brings into unison with the Divine

will. Hence its power for justification. It is not change in *GOD'S* mind that is waited for or is effected by a Sacrifice so great, but change in *man's*. When that which "would" with so strong desire and that which for so long time "would not" meet in one embrace, alienation then there is no longer: reconciliation has become a fact possible, and a fact complete; all is won. Salvation (in its higher signification), indeed, remains as that which is something more and further. All who enter into this "better thing" enter into what is "the gift of *GOD*" in *CHRIST*. They are made one with *CHRIST*; they become His members; they are counted as being "of His flesh, and of His bones": and thus they share (as the merely justified do not) in all that He did and all that for man He became—a fuller, and an infinitely more blessed portion.

42. *Of Justification, in its own single value.*

FOR any rightful conception of Justification it is essential that it be kept clear of sacramental associations. What may not be assigned to Baptism if this is not done? On the other hand, and in such case, what is there that may not be assigned to Justification? It is just here that nine-tenths of the fallacious holdings and teachings of two things which are distinct have their origin. Churchmen

have long ceased to believe (if ever in any number they did believe) that Baptism takes the place of Justification; but no-Churchmen are in full course of believing that the whole value of Baptism—the salvation which is in CHRIST—attaches to Justification. Where there are two factors, to assign the conjoint value to either is (in theology not less than in any other sphere) a species of jugglery: to do it consciously, is to deceive others; unconsciously, it is to deceive one's self. These are the unjust weights and the deceitful balance of the sanctuary, which are “an abomination to the LORD.”

What Justification is, is best to be learnt by getting at it where it stands apart and by itself. It is so seen chiefly in those portions of Holy Scripture which relate to a time when God was preparing for Himself a People—a people not yet called out, nor invested with the richer gifts of grace He willed to bestow upon men. Thus, the Gospels rather than the Epistles, and the Old Testament rather than the New—those parts, to wit, which have more relation to men in general and to what is common, than they admit of which are in particular reference to “a people saved of the LORD” and to what becomes theirs by covenant right and title—do for us what, in this respect, is the better service.

Now in the Old Testament, within the limits

aforesaid, as again in the Gospels of the New, Justification has one leading sense: that, namely, which stands opposed to condemnation. So does it answer to a universal need. For all are sinners, and all, as being born of that which is fallen and corrupt, are under condemnation. That which has application to man as man, and is with universal reach, is what most properly comes into the count. That which makes right the relation between the Creator and the creature, the Father and the child, is Justification. Neither time nor circumstance enters therein: requirement, need, is all. Surrender to GOD, in Him believing, is what brings a man out of the condition of condemnation into a present state of acceptance with Him: and this for all men is the primary sense of Justification.

Thus, Condemnation and Justification are antithetical terms, indicative of antithetical conditions: men pass out of the one into the other; whereupon pardon is given and sins are remitted. All instances of such spiritual transition—shown, whether by word or deed; found, whether in the Old Testament or in the Gospels of the New—are examples of the use of these words in their primary and simple sense. One of each kind must suffice here. “Neither do I condemn thee: go, and sin no more”: that word of the merciful SAVIOUR was Justification, then and thenceforth.

The like surrender to CHRIST, in accordance with the will of GOD, "that all men should honour the SON, even as they honour the FATHER," is again, Justification: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only-begotten Son of GOD."

Even down to the very verge of the "greater things" and the richer gifts which are by CHRIST, these terms of antithetical character are retained in use: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned"—"is condemned already, because he hath not believed on the Name of the only-begotten Son of GOD," *i.e.*, he abideth in condemnation—where, believing is unto justification; being baptized is unto salvation in CHRIST, to which on his believing he is by Baptism admitted.

From what has so far been shown, we learn things which are greatly needing to be learnt. (1) That Justification, in its primary and simple meaning, is not an act so much as it is *a state*; that in which a man lives, or upon which he enters. It is not an act, but (on man's part) a changed attitude; into which indeed acts proper to it enter, but which no act makes or completes—an attitude which GOD at once acknowledges, even as a father in the son, one whom "afar off" he "so loved" and longed for. Under change of mind, it is

the position arrived at—now and henceforth to be held worthily—that is the joy of angels, the joy of Heaven. No insulated act is of any worth. (2) That the state so entered upon is that which finds its value in its being *a continuing one*. The spring is commonly hidden, the stream flows on and knows no end. The act passes into action, and is in action sustained. It is not the taking of the first step, but the walking in the way that holds a man justified with God. ‘Once for all,’ if it endure, it may indeed be, and so verily shall best be: ‘once for all,’ in the sense of an act being now and for time yet to come a completed one—a deed of which is sung in the well-known line of the hymn, “The great transaction’s done”—it cannot be. Never is justification that for which may be pleaded its having once taken place. By breach of continuity it ceases to be, and is even as though it had never been; save that the condemnation has then become greater than it was at first. (3) That Justification is *a simple state*, one which all men understand, and all may enter into. While not yet found in conjunction with some other grace or gift, as later it may be, it carries its own single value and nothing more. “He that believeth is not condemned”—it has this value and no other. “He that believeth and is baptized shall be saved”—in this clause two factors come into bearing, thus

carrying double or twofold value: "saved" not from condemnation only, but "saved" further, with and unto a mightier salvation, even that of the new life imparted, a life shared with the Son of GOD—one of the "gifts" which upon His Ascension He "received for men." "GOD has given to us eternal life, and this life is in His Son." Here, then, is the end of the old—condemnation, to wit; and also the beginning of the new—"a new creature" in CHRIST JESUS.

43. *Of Justification, in the sense which is that of S. Paul.*

BUT where in all this is S. Paul's place? It scarcely is in it. Save in some last words it is not in it at all. S. Paul's is another position: and he who misses seeing what it is misses much, and that which in S. Paul's writings is the key to much. Especially does he miss that which makes all this Apostle's teaching of Justification clear, and brings it into line with all that for men had gone before, yet with open way and bidding to what they—once in "condemnation" but now "justified"—may in faith and hope look to have. And thus of the parts is made one whole—an exceedingly blessed lot and portion *in CHRIST*.

For S. Paul there was (as in truth there is) more than a momentary meaning—or, otherwise, one

that is merely mystical—contained in that saying of his LORD, “If I wash thee not, thou hast no part with Me.” Starting with the word, so solemnly proclaimed for all the generations then and to come, “He that believeth and is baptized shall be saved”—which is the SAVIOUR’S final word on the subject, and the last He spake before He ascended to the throne of His glory—the Apostle keeps to it and opens out the riches which lie therein as in a shrine. In short, S. Paul passes from Justification simple to Justification as “so many as were baptized into JESUS CHRIST” had share in it, and found to be their heritage in Him. Always does he treat of Justification as it is when *in conjunction* with all the graces and gifts of CHRIST now by Him brought unto men.

This is an aspect of the case which can never be lost sight of but with interminable differings and grievous mischief. Even when he stretches his hands out wide and looks on the nations, then groaning in bitter bondage to sin and lying under condemnation, it becomes not otherwise with the Apostle. These are “the nations” unto whom CHRIST his Master has sent him, a messenger and a minister of that whereby they shall be brought “out of darkness into His marvellous light.” They, too, shall be “fellow-heirs” and joint-partakers of the same grace. Such is his hope for them; and such is his faith that scarcely does he

recognise (only in two or three places, and then with fewest words) that sense of Justification and freedom from condemnation which to them, even as Gentiles yet heathen, is already possible and by some attained unto through the mindful mercy of God, Who "left not Himself without witness," and by divers ways and manners has led them while yet only feeling after Him to some knowledge of the truth, and to faith in Him in Whom they live, and move, and have their being.¹

This, then, is the value assigned to Justification in the Epistles of S. Paul; which, as they were written to Christians and to Christians only, treat of Justification as they unto whom they were addressed knew it for themselves and had faith in

¹ To what extent this hope and expectation of the Apostle was justified by the event is a question which enters not into these pages. But so much as this is certain—and let it be here said—that if S. Paul had been told that nineteen centuries after CHRIST the world of men, or three out of every four of those making up the count, should still continue *heathen*, in no knowledge of CHRIST, not yet "brought nigh" unto Him, he would have stood aghast. If to him could have been shown, as in a glass, Christendom at the end of nineteen centuries "a house divided against itself," in sections and fragments of sections, subverting one another, devouring one another, he would have called it a lying vision: rather than that, or that the prayer, in view of the Crucifixion, Divinely offered, should so be made vain—"I pray that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: *that the world may believe that Thou hast sent Me*"—he would have wished that he himself was "accursed" and cut off from having any portion in CHRIST.

it for all others, *i.e.*, nothing that is alone, or so standing, much less so serving. For Christians, Justification without Baptism was a thing unknown in the time of the Apostle; equally so—so far as the Apostle had knowledge of it, or gave to anything such his recognition—Baptism without Justification was a thing unknown. As CHRIST in them, and they in CHRIST, even so it was with what in the new and better Covenant GOD has joined together: Justification (“the remission of sins”) in Baptism, and Baptism in Justification, in the same hour of time—for they were not divided. Thus, every one of whom we read as an instance of the one was equally an instance of the other. The joint result was immediate and blessed—men went on their way rejoicing.

Yet this, in S. Paul, was not with confusion. In him is no example of that which is now so common. He who knows things apart, best knows how to hold them together, without attributing to the one that which is the property of the other. It is so, that the great Apostle holds them together. He took them as he found them—they having come from CHRIST’s lips—and as by his own experience he entered into them with an interval of only three days, during which he waited for the fuller grace to be ministered unto him. “The answer of a good conscience” was found in him, when the LORD appeared to him in the way; the saving

was in Baptism, for which the LORD sent to him Ananias. "Baptism doth now save"—it saves just because it is not, "like fullers' soap," unto "the putting away of the filth of the flesh," but is unto a Divine end. To "faith," he ever assigns "justification"; to "the washing," "regeneration and renewing of the HOLY GHOST." Thus is S. Paul just the one teacher who, while holding both together in indissoluble union, in greatest fulness and clearness assigns to each its own proper value, and takes constant care to hold his converts also in the same knowledge and faith.

44. *Of Justification, as in conjunction with Baptism.*

THERE is, thus, an aspect of Justification which, coming once as it does (at least potentially) into the life of every man who has duly received the Christian name he bears, has a claim to a more particular consideration. It is as Justification stands in conjunction with Baptism. And because it does so stand it is a matter of some difficulty to appraise rightly. For then it is no longer simple, but complex. Two values are covered, which may be set together under whichever heading, whether that of Justification or that of Baptism. Nay, the two are so merged together that the whole value is assigned now to the one, now to the other.

This aspect of Justification is common to all which bears the name of S. Paul. Where it comes out most compactly and with the greatest clearness is in his 1st Epistle to the Corinthians, vi. 11. "Ye were washed, ye were sanctified, ye were justified in the Name of the LORD JESUS, and by the SPIRIT of our GOD." Indeed, here are three things spoken of, not two; three and yet one only. For those who attach a merely mystical meaning to the words "Ye were washed," one disappears and two only remain, and they distinct the one from the other. The difficulty which then has to be surmounted is that which arises out of the sequence or order of the things spoken of. How should sanctification stand first, and justification after? Bring to the passage the Apostle's faith, give to *the washing* the meaning he always gives—"the washing of water by the word," "the washing of regeneration"—and the whole difficulty vanishes. "The washing of regeneration and renewing of the HOLY GHOST" "which sanctifieth," is also "a seal" set on that which is "by faith," namely, justification. All three thus meet in one Divine act, which is "in the Name of the LORD." To this the Apostle ever bids men "baptized into CHRIST" look, for a reminder of what they are and what in consequence they are called to be—"Saints, sanctified in CHRIST JESUS, called to be saints."

Justification, as it thus enters into the Church's

order and ministry, becomes that to which both time and place can and must be assigned. And this is the point of view from which Church writers and commentators have usually treated of Justification. To give two examples, both signally typical, though in many respects standing far removed from each other. Bp. Wordsworth in his comment on Rom. v. 1, says, "Observe the *aorist tense* here. He (S. Paul) speaks of justification as an act *already done*, and done *once*; that is, done at *the time* when we laid hold of CHRIST by faith, and made a public profession of our faith in Him, and received remission of our sins through His blood, and were accounted righteous by virtue of our incorporation in Him; that is, at our Baptism." In like manner John Wesley, on Acts v. 16, "Be baptized and wash away thy sins," says, "Baptism administered to real penitents is both a means and seal of pardon. Nor did GOD ordinarily in the Primitive Church bestow this on any, unless through this means."¹ And in providing for his preachers what he entitled *A Preservative against Unsettled Notions in Religion*, to be by them "first carefully read, then to be recommended and explained to the several societies where they labour," he says, "The virtue of this free gift, the merits of CHRIST'S life and death, are applied to us in Baptism . . . the ordinary instrument of our

¹ *Notes on the New Testament.*

justification.”¹ All this, however (and equally so all the like passages, whether to be found in S. Paul’s Epistles or in works of later Church writers, in which Justification and Baptism are so intimately conjoined that the benefits received thereby can be attributed neither to the one nor to the other exclusively, but only to the whole), may more fittingly find its place for consideration under the heading which has the more objective prominence ; namely, that of Baptism—to which, accordingly, Wesley consigns it.

But Justification cannot be so *limited*. Its range is wider. As required of all men and at all times, whether baptized or unbaptized, for those baptized in their infancy, for those again in whom there has been lapse from grace once given, we must go to the root value ; and the root value of Justification—for men in all their generations, without difference or respect of persons—is surrender to GOD, in Him believing ; together with what is given thereto (which is immediate), acceptance, pardon, peace with GOD. This is what *cannot* be ‘once for all.’ It serves the time being, and for so long as it be kept good. With lapse, it is what requires to be constituted anew ; not once, nor twice, but as oft as the need may be.

This, then, is Justification simple ; and with this, this alone, we have in these pages to do—not

¹ *A Treatise on Baptism.* (1773.)

with Justification as it becomes when bound up with the graces and gifts of GOD in CHRIST bestowed in the Holy Mystery of Baptism. And, for the man whose life is not conformed to the word and will of CHRIST, it is the one thing needful. A full surrender of himself to GOD is what is his present need, and his only need. In that act he passes from death unto life.¹

The conclusion of the whole matter—for all who have ears to hear—is, that while they in whose case Justification and Baptism were identical in time and place and so were made one, may of a surety look back upon what then came to pass as an event certain in its character and *once for all* (yet not without further requirement, but with need of constant care that it be in them found in present worth); all others, who know no such event in dual value—who, indeed, characteristically dissociate Justification and Baptism, and concede to Baptism “neither part nor lot in this matter”—may not do as much. In their case, the certainty of value, in respect of what once took place and the trust to be reposed therein, takes nothing from the aorist: it is just that which *remains to be proved*; and can only be proved by the life thenceforth being, and continuing to be, in full accord with all that is Christianly required.

¹ S. John v. 24.

45. *Of Justification, as in disjunction from Baptism.*

WE have seen what the value of the aorist is in S. Paul's use of it. For S. Paul, "justified by faith" and "baptized into CHRIST" indicate the same Christian beginning; and of the two things which therein come together is made one Divine event.¹

We have now to see, further, what meaning the aorist has (if *then* it can have any) when these are in dissociation, that is to say, when Justification is disjunct from Baptism and stands in its own single value. This is to meet a new case, one which has risen in these latter days. Help from S. Paul towards any such solution cannot be looked for. Of Justification as disjunct from Baptism S. Paul says nothing, and knew nothing which is relative to Christian people. An application of his words which he did not recognise is manifestly inad-

¹ Thus, it is quite true (as one has said in his notice of the present book in the *Church Quarterly*) that S. Paul always lays stress on the starting point—the *Discontinuity*: something more is true also (which here finds mention), namely, that with S. Paul the starting point is not faith alone, nor justification alone, but these as they are conjunct with that whereby is brought to man a yet greater grace. Out of "the laver of regeneration" he rises up "a new creature" in CHRIST JESUS. "Discontinuity," in this use of the word, includes two ideas: the ending of the old, the beginning of the new. Here they both are. "Old things are passed away; behold, all things are become new."

missible. A way out of the difficulty is found, by his translators having recourse to a use of the participle which is not uncommon.¹ As he is heard in the English tongue the Apostle does not say, 'Having been justified by faith,' he says, "*Being* justified by faith we have peace with God," requiring (for a meaning that shall not betray) the present state. "*Being*" admits of 'having been' and yet stands sure on its own feet; 'having been' leans on "*being*" or else comes to the ground. 'Of old date' justification may be; 'up to date' it must be. With S. Paul, as with his translators, "*Being* justified by faith" is always and essentially the condition precedent of "*peace with God.*" The time is the same for both, whether past or

¹ The Translators of 1611 in this instance are right. They had regard to the fact that all the force that—in this modern connection and use—may legitimately be attached to the aorist is to be found in the present tense, and in English may better be so expressed. To bring it within the sphere of that which is familiar in the daily life of men—'Having been set right we proceed in peace,' is with equal propriety expressed by 'Being set right, etc.' The former denotes an act antecedent which is not without present effect; the latter, a preceding act which is with present effect. In value, the one is the exact equivalent of the other. Difference arises, in theology, when to 'having been' is given the sense and force of *having once been*. 'Having (once) been justified by faith we have (now) peace with God,' involves an unsound deduction, one that is without warrant from anything said by S. Paul; and in instances which are everywhere only too numerous it has become a very pestilent, and a signally stubborn error.

present. The Revisers of 1881 acknowledge this. Indeed, a theological necessity compels. No justification which is of the past is of any avail for the present unless it be sustained in "being." An exact parallel stands at service: "Ye were sanctified"—which is said of all them that "were washed"—invests with no claim to a present personal sanctification; and in them who were so addressed it was not found. It was their need: "Ye are yet carnal," the Apostle says. The truth stands alike for both—for sanctification, also for justification. Always and for all, it is the present condition alone which meets the requirement. A full and final sense the word admits of only when the faithfulness of GOD is the subject of the predicate—"Whom He did predestinate, them He also called; and whom He called, them He also *justified*; and whom He justified, them He also glorified"—never when the subject of the predicate is "peace with GOD": this of necessity is dependent on the condition of present faithfulness to grace received; and is so for all alike who bear the Christian Name.

And further, in saying "Being justified by faith we have peace with GOD," no reference whatever does the Apostle make to any one particular event or crisis, as having for *some in particular* taken place at some one and well-remembered moment of time now past; and the same required and to

be hoped for by those of the congregation who have not yet experienced the like. In S. Paul's Epistles all instances of use of this word with backward looking are generic, *i.e.*, what is said is said of *the Christian People*, of all the baptized: among whom the Apostle counts those whose salvation is not made sure; who, he says, are "yet carnal"; and whom he bids "be not deceived . . . such were some of you: but ye were washed, but ye were sanctified, but ye were *justified* in the Name of the LORD JESUS."

A justification which is not shared as S. Paul held justification to be shared, and which may also for the few become the depository of trust even while the graces of the Christian life are lacking, is not that which the Apostle means. Neither S. Paul, nor S. James, nor any other Apostle ever makes mention of anything that is such, whether in possession, or as an object of hope. From the Epistles to the Galatians and the Romans it is indeed as an object of hope excluded, by the very fact of these Epistles being addressed, at their need, to Christians and to Christians only; that is, to those who had their salvation assured to them, if only they gave diligence to work it out. They were counted as being already in the *state* of justification, and as standing before GOD in this condition, charged with the obligation of maintaining it whole and

undefiled. The subject of S. Paul's solicitude was not that of their *entering in* ; but, having entered in, that of the care to be by them taken that they "stand fast" in it and unmoved. Justification as a *condition*—for them present and existing, for others who should come after them, provided and required—is what S. Paul takes up and shows in these two Epistles.

Always and for all, justification stands—and for value must necessarily stand—upon a present condition, a condition which, if good, requires nothing antecedent to make it so ; if not good, has not its defect cured or screened by any act or event whatever which has gone before it or is now past. Of any such act or event, having value to offer, the Apostle says nothing in these Epistles. Nowhere in Holy Scripture is it shown by an example.

That which, by its well-marked features has most in it to tempt the adventurous, S. Paul himself furnishes. It would indeed be rash, and reckless of swift confusion to cite S. Paul as being an example of reliance upon a *past event*. He, if any one could be, was made sure of the character of the "things which were behind." Yet he is the signal example of the opposite:—"I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high

calling of GOD in CHRIST JESUS." For yet another reason (a crowning one) is what is shown in the instance of S. Paul barred out—in the eyes of them who would search diligently for examples and rejoice in them if found—namely, by the overruling consideration, that while they claim and require for justification the washing away of sins (as being, if not one and the same act, yet in one act conjoined, and occurring in one and the same moment), in him, *as Saul*, it is not found. For the "purging from his old sins" he waited; it came to him three days later. The act of conviction, indeed—so far as it appears on the Sacred Page—was 'instantaneous.' Favour with GOD, he 'then and there' entered upon; for he "was not disobedient to the heavenly vision," but, with full surrender of himself to the service of the new Master he had found, said, "LORD, what wilt Thou have me to do?"

With Justification as disjunct from Baptism, and *for Christians*, S. Paul is not concerned—that is what never entered into his teaching, and is indeed what was alien to his mind: nor is there one instance in the Apostolic writings of "the remission of sins" being received otherwise than in Baptism. Herein each one of whom any account is given duly followed him whose name was Saul.

Least of all, does S. Paul mean by "faith," faith in which one's own salvation is the central

point of regard. By "faith" he means, and by "being justified" he means, that which the words *always* mean when used in Holy Scripture, that, namely, of which Abraham is the great example; and is so held to be, by S. Paul, and by S. James no less, when treating of this same matter. In Abraham, both were shown. But, how shown? Not by any specific *act* of faith, in which justification was constituted once for all. Rising from some small and unseen beginning—small as a grain of mustard seed, which is counted the least of seeds—in Abraham, they become disclosed to us in faith and obedience which was life-long, and they not twain but one grace. What, in Abraham, is shown to us is act upon act, as is proper to a *condition*. This, then, is what we see. Even as in a mountain range there rises into view peak after peak, each standing and seen apart, but all resting on a common base—that which gives to the whole the name it bears.

In the '*Worthies*' (among whom Abraham stands pre-eminent) whose names, together with their acts, are blazoned on the Sacred Page, the same thing is shown once more. They were not made what they were by those acts, but by those acts their faith was shown. The faith found in them was common, the acts are signal. To recur to the figure: while the base lies in shadow, the peaks are told. A like regard there is for all; but those

which tower highest in the chain are the first to be set aglow, kissed by the rising sun.

Such is the character of *faith*, as seen in them, instanced to us as being the examples of it ; and such the character of the *justification* spoken of in these Epistles of S. Paul—it stands, not in one act or point, it stands all along the line ; that into which, for its own conservation, the point enters and with it becomes one.

46. *Justification, a present grace.*¹

JUSTIFICATION is a present grace, ever present and proceeding. Its meaning rests in no past act ; its value lies all along—continuous from hour to hour, with need that it be so maintained. This is the *Justification*, and *Justification by Faith*, which in these Epistles, S. Paul is guarding and defending for his converts—even their present standing before GOD in grace and favour. It is not an act, past as to time, which he is giving testimony unto ; but a state present, and of necessity requiring to be continuous, which he is guarding from wreck.

¹ Having set forth in *Sections* 43 and 44 the value of Justification when conjunct with Baptism and enriched by the gifts of GOD in CHRIST, which to them that believe are therein given, there is in the *Sections* which follow those two a recurrence to Justification in its single value, which is its *primary* sense.

Both senses being up to the moment of Baptism identical, they share in common much that is here and hereafter said.

Of Justification regarded as an initial act, the Apostle does not treat in these Epistles—the conditions of the case did not require him to do so—and makes therein no reference to any past event but with assumption and requirement of present value. The 1st Epistle to the Corinthians does indeed yield an instance in which some approach to the contrary may be found, but it is not one that will be cited: the Apostle charges those “carnal” ones to hold themselves in remembrance of what had been done for them in CHRIST—“Ye were washed, ye were sanctified, ye were justified in the Name of the LORD JESUS,” and bids them “be not deceived.” That is to say, justification, considered as a *past event*, stands on the same footing as the washing of regeneration, or again as sanctification, in respect of trust to be reposed therein.

With S. Paul it is never a past act to be recurred to; never an act once for all done and made complete. A *past* justification—though it were favour with GOD, and bore in it the forgiveness of sins—is none at all, in the sense of being available for present need or trust. Therefore the Apostle always treats of it as being a present condition, day by day abiding, to be sustained *in being* and kept good by continuance in that which constitutes it. Therefore, again, it is that in the pages of S. Paul’s Epistles, more especially those to the Galatians and the Romans—turn them where we may—Justification

is ever on the surface, by him dwelt upon, by us seen and read. It is a present grace and a present state or condition, into which by faith we enter and by faith maintain. It is to be maintained by the grace which we receive from CHRIST, and by the fruits which that grace brings forth. Otherwise it becomes lost and of no avail. The favour of GOD entered into, and the grace which is of CHRIST received, are ever made the ground of S. Paul's exhortations: not in the sense of value lying in-past and buried acts, but in that which must thence issue—the *life lived* “according to this beginning.”

47. *Justification, Act or State?*

THERE is a doctrine of *Justification by Faith* (as it admits of universal application) which has better claim to be accounted “worthy of all acceptance” than that which is commonly received under the name.

Justification by Faith is (as has been before shown) that return to the Father, in faith, which is at once honoured, and accepted by GOD at the full value it ever has in His sight—without the intervention of any, whether priest or sacrament—even that unconditional *surrender in faith*, upon which, pardon comes and blessing is entered into, blessing which is “without money and without

price." 'But,' for such blessing, 'How shall I know whether I have made it?' You do not require to know, you require to *make* it. It is always a thing present, whether as act or state. The act becomes at once a state—the state or condition in which he thenceforth lives who is not "dead while he liveth." Thus it is what never becomes locked up in the past, and in the past it may not be sought. When the waters cease to flow the spring is no longer a spring. What has been, unless it continue in present force, is even as though it had never been.

'Whether I *have been* justified by faith,' becomes thus a question which is of the least concern; it need never be made a matter whether of thought or care. Such an inquiry, whatever the answer be that duly might be arrived at, is utterly wide of the mark: it is the present *being* of it which alone suffices, or is of any concernment.¹

The state of justification has indeed its *beginning*, which beginning may or may not be a definite act set to a moment of time. Where the state is found the act is not required: the converse is not true.

¹ There is caustic irony in its having come to pass that those who have always been the most forward to fasten on Churchmen the odium of resting on a past event should now be found doing battle for a past event on which to stay themselves, and in need of being taught that the present living value of whatever is alleged is that alone which may enter into the reckoning in respect of man's position before God.

Thus, the state counts for more than does the act. Justification depends evermore not on anything which has taken place, but on what is now found. However arrived at, by whatever act or by none, if found a present force there is "peace with God." In the *other* acceptance of Justification by Faith, what rules in inquiry and determines the question is something very different, something which for reach and value is infinitely less.

Again : as commonly held and taught, men see in justification an act, *an event*—which, taking place in and by an act of faith, is unto salvation, and for salvation is required to take place ; attended oftentimes by much struggle, much calling upon God and wrestling with Him. Attained to, won, if haply it be won (for many, alas, thus press and wait, to whom no door opens), it is for comfort evermore.

'Struggle,' 'press,' 'wrestling with God'—the words tell at once of the mistake, the profound mistake, that is made. The struggle, if struggle there be, lies all on the other side of the count, with one's own self, not with God. It is that struggle which the child knows, in pain and torture of heart, when on the verge of a surrender not yet made. With surrender, the struggle ends. The picture (well known) of one, 'a poor sinner,' kept long by Him waiting, pleading with God and praying, is essentially a false one. The

'wrestling' needed is with one's self, with calling upon GOD for aid in this sometimes sore strife. Do but give yourself up to the Divine call and claim—trust yourself wholly to Him, in confidence believing; and that is done and brought unto effect which, as an act, has no further existence, even as a point which is the beginning of a line has none. This is Justification by Faith as a present *condition*; and justification is of value only as being such.

Yet again: regarded as an *act*, having value in itself, serving all time to come, it is with *difficulty*. With difficulty of understanding: men perplexed know not the manner nor the nature of it; know not whether they have with sureness entered upon it; know not how they may make sure. With difficulty also in respect of power, the power they have and require to have to make it and blessings by it their own. It is not—as they know—without struggle and striving. In the case of many, again and again, when 'under conviction,' it has been sought; again and again, it has eluded them: defeated often, they have fallen back; and for some, despair now takes the place of struggle.

But, regarded as a *state*, it is with *ease*. With ease of understanding—that which even a child has, because it is the law which GOD so early writes in the hearts of children, as towards father and mother. With ease, again, in respect of

power : for children *do* find power, after the little struggle which goes on in themselves, to end it ; do, in fact, so soon as they become *willing*, enter into blessing which is blessing indeed—the state of trusting, loving obedience. They do this by faith, faith in their parents. What is this in them, but that which S. Paul points out to us, defining faith—which is unto justification—as being “ faith which worketh by love ” ?

Admitting that to be true which is so often heard, ‘ You cannot force faith,’ it is true only in such manner as that you cannot force love ; and, of both it is true neither less nor more in the Divine sphere than it is in that which has relation to father and mother. In either, the difficulty is of small account. If only you *will* it, then is it already there ; the state, the condition is found, to be and to go on from this small—but, indeed, *great*—beginning with certain and sure increase.

48. *Further shown, and concluded.*

For a Christian man, or for him who wills to become a Christian, the only *believing* recognised by Holy Scripture is that which answers to the word, “ He that believeth and is baptized shall be saved.” Thenceforth, *the life of faith*, “ according to this beginning,” is what is required. No other way of salvation or of entry thereupon is declared,

no other act of believing (as one by which salvation is won) is by example shown.

In present disregard of the foundation "that is laid," men, in large numbers, seek another, and put their trust therein. Something that comes *after* Baptism, free of it, and is thus what is more entirely their own: an act, that of 'believing for salvation,' which makes salvation complete in one moment of time—a moment wherein salvation is enshrined and is there to be drawn upon—is what holds their confidence. Such an act—that, namely, of *having believed for salvation at some time now past*—is held to be what is availing from that time forth.

Faith that is with such value never bears this meaning in the New Testament. It is, when shown, never that which draws value from any past act, remembered and now brought forward in evidence for present satisfaction. At the time when shown it is a present act, *then proceeding*. Instances are numerous in this day of men hugging to themselves for their assurance of salvation some such act which they can call to mind and speak of to others. There is no such instance to be found in "what is written." There is no passage of Holy Scripture that favours this idea of it. The passage which most readily rises to the lips, and in sound seems like meeting the requirement, is that which enters into the address given by Epistle to the Hebrew Christians: "We which have believed, do enter

into rest . . . as GOD did rest the seventh day from all His works." To quote this passage as being one in point is to ignore the fact that they "which have believed" were they who were there-upon baptized, and thus were "added to" the the number of "those that were being saved." Moreover, this particular passage is excluded by its being, in the latter half of the sentence, expressed in the present tense, "*do enter* into rest"—a word expressive of a present proceeding condition. It is further excluded from such service, as also the "rest" is conditioned, by its being coupled with a caution, "Let us therefore fear, lest a promise being given us of entering into His rest, any of you should seem to come short of it." The past served itself; the present must in like manner be served.

In the *Gospels*, indeed, there is much that might be used to satisfy the claim of full value being attached to an act now past; but which, on the contrary—by bringing the difference into striking relief—does much to illustrate and sustain the opposite contention. The instances which might be cited of full value received in the act, without need of further increase or care—beyond that of "giving thanks"—are many. On the sick, the lame, the deaf, the blind, CHRIST bestowed His blessings as He "passed by." The blessings so conferred and entered into were perfected in their

being given. They availed for the full need. The need ended in the act. There was no further issue. If it was some spiritual blessing, "Thy sins be forgiven thee," that likewise ended in the act. It had relation only to a present need—not to that which came into being when men began to be "added unto the LORD," and were started on the way of salvation.

But, when the day of Pentecost was "now fully come," a new order began. In the "Kingdom of Heaven," come, and now "open to all believers," salvation was placed *in extension*, with the bidding given, "work it out." Faith, also, in correspondence with what was returned to faith, was in extension, and only after this manner found. Both, now, were in relation—not to an act which held the full value stored up in itself, but—to a process of saving or of being saved: *that*, namely, upon which *they* entered who are to us the first and leading examples of it, "And the LORD added to them day by day those that *were being* saved." In this connection (the only one with which we are now concerned) there is no instance of faith having relation to a past act, and in that act complete.

Justification—as has been shown and seen—is a continuous condition, upon which man enters by faith; so then must *faith*, that is unto justification, be *a state* of faith and believing, a condition that is continuous. There *must* be this correspondence

for the one to answer to the other. Being correlative, they must needs proceed together, concomitantly: as one state inseparable if viewed in the whole, two only when viewed apart—one as toward man, a state of faith; and one as toward GOD, a state of acceptance with Him. So must they go hand in hand, side by side together; unto the end which for both is common, that of their final consummation—GOD's glory, and His rejoicing in man's beatitude.

GOD's requirement of man is man's return to Him, in full surrender, with acceptance of His will. This can only be by *faith*, the faith which a man brings thereto, in trust and believing in GOD; even as Abraham, who in S. Paul's writings is the favourite example of it, believed in GOD. Thus it becomes for a man a *state* or *condition*, that in which he lives, as for Abraham it was. And thus the beginning passes out of sight, as again in Abraham it did: the point passes into a line, and in the line becomes lost. The point is nothing, considered as a thing of present value, the line is everything—it takes the point into itself, and thence proceeding ends not with time, nor with eternity, but only in GOD.

This blessed consummation of it is not *dependent* on any definition of faith given and received. A man may be very vague in his ideas or notions

about faith, being even "a wayfaring man," "whose talk is of bullocks"; and he unable to give any account of justification or of "the hope that is within him," and yet—the end, the same blessed end, reached. But the due recognition of what alone is *essentially* of requirement, is of unspeakable value to the man who is ever raking up a past act, and tormenting himself with the question as to whether that act of faith which *once* he made was the right one, the one which for salvation is required; as also it is (or should be) for the man who is resting his salvation on an act by him remembered, to which he assigns a place and a day. They both should know, that justification stands on no past act, but wholly on a *present condition*; and, that faith, which is unto justification, stands not in its being understood, nor in its being that which accurately answers to some human definition, but only and solely in its own *being*—that, namely, of a present surrender to the will and love of God.

(FOURTH PART.)

49. *Of Justification, as in relation to Sanctification.*

THE maintenance of a clear distinction between Justification and Sanctification, which by many is

made a test of soundness in the faith, does not appear to be of that extreme importance which is attributed to it; nor is it what can be sustained without large abatements.

Taking Justification to mean pardon, acceptance, peace with GOD, it is at once evident that Justification, within such limit, does not admit of varying degrees. If a man is pardoned, he is pardoned; if accepted by GOD, he is at peace with Him. So much is granted in full. Yet is this not quite so conclusive as to some it may appear to be. For the like may be said of Sanctification in its Old Testament sense; and also in the Christian sense in respect of that which is primary. GOD's People of old were sanctified, *i.e.*, separated, set apart for Him and consecrated unto His service, from the moment of their being severally admitted into covenant relation with Him. They were "a holy people." In this sense (if not also in one yet fuller) John the Baptist was "sanctified even from his mother's womb." In this sense, again, are Christians sanctified from the moment of their Baptism—that whereby they are admitted into the new and better Covenant. They are those that are sanctified: they are holy, "holy unto the LORD."

Nor is that which is here shown external only, as a mark or sign is stamped upon silver showing appropriation. It is what enters within, or there

is no justification. "The remission of sins" (in Holy Scripture attached to Baptism), without which for Christian people justification is not complete is, to such extent, sanctification. "The washing of regeneration and renewing of the HOLY GHOST" is, again, so far, sanctification. The work, in these terms set forth, is that of One Who is the sanctifying SPIRIT, and also is that which is by one and the selfsame operation. This gift of regeneration necessarily implies sanctification. Being "baptized into CHRIST," we become new creatures in Him: this *newness*, is it what is or can be without sanctification? We become "sons"—not, assuredly, without an inward or moral change (so far as at the time of Baptism we are capable of it)—GOD sending forth the SPIRIT of His Son into our hearts. The common heritage of Christians—the gift of the SPIRIT, without which we are not Christians ("If any man have not the SPIRIT of CHRIST he is none of His")—is the HOLY SPIRIT of promise, "whereby we are sealed unto the day of redemption." Nor is the sealing here spoken of that of a gradual process, but that of an act, which is once for all. Thus, when GOD justifies, He sanctifies: without a present measure of sanctification, justification there cannot be.

In this twofold sense—(1) "hallowed to the LORD" and (2) "cleansed," as all set apart for

His service were, whether persons or things—does S. Paul use the word “sanctified,” and in immediate and necessary connection with its fellow word “justified”: severely admonishing certain of the Corinthians who were found to be “yet carnal,” he says to them, “Ye were washed, ye were sanctified, ye were justified in the Name of the LORD JESUS, and by the SPIRIT of our GOD.”

So far, the work done for our salvation is that which is on GOD’S part: and in it Justification and Sanctification are not apart, nor are they in any wise what is distinct the one from the other. On the contrary, the two are coincident and inseparable. They take place in the same moment of time, and make up together what is one Divine event. They interpenetrate and depend on each other. That is to say, the alleged difference—that of the one admitting of varying degrees, the other not—does not appear, nor is it found. In GOD and for man, as the working of His SPIRIT, both are (in the measure proper to the time being) perfect and complete.

But there is another side of both: there is what is looked for and required to be on man’s part. Is, then, the difference—that, namely, of Sanctification admitting of varying degrees, whereas Justification does not—which is said to be a distinguishing one, to be found here? Scarcely.

But, first it is to be said, and let it be borne in mind, that so far as justification is on man's part—or is determined by what is on man's part—it is not an event so much as it is a condition, that, namely, of a present surrender to the will and love of God; and also, that in this sense justification is ever depending on such condition being a continuing one. Lapse from one is lapse from both. If at any time surrender is not full, there ceases to be that which for justification is presently required. Now to return to the question, and to find its answer. Nothing to which man is a party, nothing which he contributes, can be so complete as to exclude what makes it better or more. What *man*, under the Divine influence, may yield or do is imperfect—of necessity is imperfect as being his—and must so remain so long as he is in the body. What he contributes must ever be that which is capable of increase, and so be a varying quantity. More and yet more he may yield towards making up the full measure of that which God accepts for justification, and in His mercy accepts at its first and least measure. But, when all that the will can at the time compass is yielded and nothing kept back, is it all that it subsequently may be? Is it, thus, a full account of what God looks for? Among men, what is comparable with it is not so. As towards the father who is the father according to the flesh, the son, by the in-

crease of love and a growing sense of filial obligation, may bring forth and show day by day more and more of that upon the first show of which the father admitted him to favour and reinstated him in his forfeited position. So must it needs be as towards "our Father which is in heaven"—else were that which is rendered a yield scant and short of that which it might be. According to the measure of it as at first required it may continue full, yet is it not what it may be; and for which that it *might so become*, it was held in so high regard.

This brings the matter to a point that is yet further. When Justification—as touching what is on man's part—reaches to a sublimer height than that which was with fear and trembling, and the will is found conformed in all things to the will of God, wherein then does Justification differ in actuality (though on *paper* set apart) from Sanctification? ¹ Do they not then become indistinguishable and inseparable? Are they not, when so found, one, even as at first under the Divine operation they were one? The father accounts the son just, righteous, 'good,' so soon as he returns to what for the child is the only right relation. This is Justification, on earth even as it

¹ It is demonstrably a 'paper' or an academic distinction: at no stage in life are they divided—divided, they have no existence, no being.

is in Heaven. And the so accounting is what is itself justified, and is no fiction. The son so forgiven, so trusted, and so aided *becomes* that which he was accounted as being. That is to say, he does so, or justification for him has failed—has both failed in effect and lapsed from being even of its former value: the promise he gave, and which was held to be of precious worth, has not in him been fulfilled, it has come to naught.

Here, then, is Justification in both its parts: that which is of GOD, and as such is ever full and perfect; and that which man must bring, or into the blessed portion he does not enter, and which even when yielded in full—as it always must be—is yet what is susceptible of increase through the grace given. Once more let it be asked, Wherein does the being just, righteous, good, which for justification is required (if not *a parte ante*, yet *a parte post*) differ from Sanctification—both the one and the other being of the mercy and love of GOD and by His good SPIRIT? In their beginning, in that to which they tend, as also in that to which they reach, the two are one in action and indistinguishable.

“As two streams of incense, free
From one censer, in one shrine
They mingle, mingle ever.”

50. *Further shown, and concluded.*

THE distinction between Justification and Sanctification to which so great importance is now commonly attached, is what has a very chequered history. In most systems of theology it has a place: by such recognition—not by sanction of any other nature—is it sustained. It is in the books, yet is not in the Bible: the bricks indeed are there, available for whatever combination, the building is of man. It is not in the Fathers, nor was it currently found in Christendom down to the Reformation. It sprang into being and took form under the impetuous hand of Luther, impelled thereto by abuses which through the schools had crept into the Church privily. It owes its present wide acceptance and its firm footing to that one form of English Dissent which has everywhere a place and a holding. In what worth it is thus established two attendant facts may show. (1) Even there (in Methodism), what is disavowed and frowned upon crops up and mocks at that which is in the books: “a clean heart,” “a heart in every thought renewed,” is what is professed in the moment of justification (or of conversion); to which even “the washing” which is of CHRIST and the Gospel may allowably add nothing. What is this but sanctification? Old words, as old phylacteries, are worn and held sacred: they

are in no other honour or use. (2) From an early day in the same *Connexion* it became an approved teaching, one "worthy of all acceptation," that entire sanctification—that of body, soul, and spirit—is to be won (even as justification was held to be won) by one act of faith; that, namely, of 'believing for it': both justification and sanctification being accounted as what is wholly on God's part, and nothing on man's—save only that act of faith which equally is availing for either or for both.

All is indeed of God's mercy, yet is nothing without our part therein: else, in very truth, would all men be saved, now and finally. Sanctification is not the refining as silver is refined, nor the bleaching as raiment is bleached: it is that into which man's will and endeavour must enter. Where these have no place, there is neither justification nor sanctification found.

'The gain is immeasurable in one's knowing that he has entered upon a pardon (justification) which is certain and complete.' Granted most fully. Is there then no loss accruing in respect of that which there is so little present perception of, so little allowance of, this, namely, that at the same time he entered upon a state which is a state of *sanctification*?—a fact yet more certain than the other, inasmuch as it is that, and also is relative to that (admission to Christian standing by 'the Sacrament of Responsibility'), which in either part

nothing can thenceforth alter or undo. By the Apostle's word—even those who are “yet carnal” being counted of the number—all who in being “washed” are named after CHRIST, are “*Saints*, sanctified in CHRIST JESUS, called to be saints.”

In the laboratory, where things are analysed, labelled and set apart, Justification and Sanctification are found severed the one from the other: as a living entity, under the breath of GOD and informed with the SPIRIT of life, they are not divided.

Some distinctions there are which are requiring of observance, they being made for us. Two such are shown in the Sections which immediately follow. The second of these exigent distinctions—as being between two things (Justification and Salvation) that are both essential, and one of them most commonly taken as serving not only for itself but also *in place of* the other—is, indeed, important.

51. *Justification and Conversion, held in confusion.*

JUSTIFICATION is often *confounded with Conversion*. An academic difference may be admitted, yet are these taken to be—and that by whole bodies of men—to all intents and purposes, one and the same thing. The man who is converted is the man who is justified, the man who is justified is the man who is converted: thus are Justification

and Conversion, when in practical bearing, interchangeable terms.

S. Paul makes no such confusion. Justification he preaches to all, and of all requires; Conversion—in all his Epistles—he makes no mention of. Conversion, as a thing required of baptized people, is quite *foreign* to S. Paul's mind, as also it is to the sense in which he uses words. Baptized people he always accounts to be "in CHRIST," and requires of them that they likewise should "know" it: "in CHRIST" *all*, though many found to be "yet carnal," and in need of much admonishing, which for their correction the Apostle gives and does not spare. Jews not yet Christian, and Gentiles still heathen, alone are those for whom S. Paul requires the grace of Conversion. In this sense, and in this *only*, does he use the word. It is used by the Apostle (and this is the only instance of its use) in declaring to the Church "the conversion of the Gentiles." What, after such conversion as is here indicated, he requires of all is that they stand justified by faith by an ever-continuing surrender of themselves to GOD, in Him believing; and from that, and a subsequent gift of grace (for which *that* was the preparation) from CHRIST received and to them conveyed by its appointed channel, should "go on unto perfection."

Even in the instance of S. Paul *as Saul*, which

is ever the favourite and signal example of Conversion, the word is not in New Testament use. Whatever for present value the debt may be, it is to the Church we owe the rise and sustentation of its use. The Church uses it and brings it into prominence by Festival, that, namely, of "*The Conversion of S. Paul*," and by Collect, that appointed for use on that day; in which "his wonderful conversion" is made the subject of thankful remembrance, and prayer to GOD is made that "we show forth our thankfulness for the same, by following the holy doctrine which he taught."

In the New Testament, Conversion is not found in the sense now so commonly given to it. Along with S. Paul, and in his usage of words, it passes into Justification by Faith; which, in itself, contains in fullest measure the exact meaning which is required when need is found in the present-day congregation, or in men who are sinners before GOD.

52. *Justification and Salvation, held in confusion.*

THAT Works should be (as they are) regarded with so great horror, and that Commandments, which are the Commandments of GOD, should be made matter of warning to men that they keep clear of them, is indeed an abnormity. Witness Luther,

“Pecca fortiter”—sin stoutly, as hard as you can. Luther, again, as instanced by Wesley, “How blasphemously does he speak of good works, and of the law of GOD.” Witness, again, what in regard thereto has been written at great length in books still read; as also in tracts sent out in their thousands, which have as their subject, ‘Salvation, and the way of making sure thereof.’

Yet to a thing so strange there is a clue, and not a clue only but a key which opens and explains all. The key is found in the fatal *confusion* of Justification with Salvation. In this confusion, which now is and for a long time past has been so lamentably common, the harmony in which all things of GOD stand together is broken, and all are set clashing, Faith against Works, S. Paul against S. James. It is worth while, and more than worth while, to show yet more clearly than has been done, that they are not one and the same thing, but two things. This may best be done by setting in parallel relation some points wherein they differ and by which they are distinguished the one from the other.

Justification is the smile of GOD: Salvation is “a *new creature* in CHRIST JESUS.” Justification is for all men, and stands solely in their surrender to GOD, in Him believing: Salvation is *only* for men “in CHRIST.” Justification—in respect of that upon which it waits—is what GOD requires,

and has required of men from the foundation of the world : Salvation is what CHRIST has *brought in*. Justification is that whereby men are prepared to be made partakers : Salvation is that *whereof* they are made the partakers. Justification is by faith only—it cannot be by anything else : Salvation is what from CHRIST is *conveyed*¹ to men on their repenting and believing. Justification is required to be held intact, it is complete from its first moment : Salvation requires, and is required to be “*worked out*.” Justification is a common grace, shared with Jews and heathen : Salvation is a *distinctive* grace, known and open to Christians only. Justification is without respect of creed : Salvation is for those only who receive “*the faith* once (for all) delivered unto the saints.” Justification has no present respect to Baptism : Salvation is with *immediate* respect thereto—Baptism becomes at once the first command, and is that whereby men “enter” thereupon. Justification stands complete in favour found with GOD : Salvation stands in the new “*life*” we have in CHRIST, “in Him complete” ; and is in us sustained only by that which CHRIST, “Who is our life,” continues to supply. Justification is that which believing men had with GOD before CHRIST came : Salvation is “some *better* thing” which they in faith looked forward to and we receive,

¹ See Sections 25 and 26.

without which neither they nor we are "made perfect." Justification is not abated though men should find themselves without the means of grace, and with but little knowledge of God's will: Salvation is not fulfilled "*except*" they are so found, and in use are made availing. From the one we proceed unto the other, and by the other is all "*made perfect*."

Hold Justification and Salvation distinct, the one from the other, and there is harmony, a harmony that is nowhere broken. Confound the two, and there is confusion from beginning to end, and confusion that is without way of escape.

53. *In this confusion, Disparagement of Works inevitable.*

IN the confusion, now dominant and prevailing, of Justification with Salvation, the *beating down* of works is a necessity, and is with equal bearing on both. From Justification regarded as an act, an event (as it nearly always is, and that exclusively), works *must* be excluded.¹ Justification and

¹ Works "meet for repentance" and for faith—"ceasing to do evil, learning to do well"—are not excluded; they are excluded only from the *office* of justifying. "Not by works of righteousness which we have done, but according to His mercy He saved us." This, indeed, is written not of justification but of regeneration—"of water and the SPIRIT," but it finds its truth no less in the one than in the other: both are of God's "mercy" and free grace, not of our doings or deservings.

Works—done for justification—cannot dwell together : either the one will destroy the other, or be itself by the other destroyed. S. Paul beat down works, necessity was laid upon him ; but S. Paul was treating of *Justification*, and of Justification *only*. Confound the two, hold Justification and Salvation to be one thing (as men do), and then, all which S. Paul said of works in respect of Justification, beating them down, is taken to be the truth *direct from the Apostle's mouth* in respect of Salvation, and is put to that same use. This is how Works, even good works, have been brought into disparagement ; and how, again, the present disparagement of them is sustained.

54. *Another evil consequence of such confusion.*

SEE another consequence of that vicious confusion. Men, pitted in opposition, shouting from two camps, each taking a side which to them is the whole truth—though armed to the teeth with texts—are powerless as toward each other for the dislodgment of either ; powerless they are also as toward that which to both should be common—a common end, and a common way thereto. Following Luther,¹ rather than S. Paul, in their

¹“ This, I apprehend, is the grand error of the Moravians, they follow Luther, for better, for worse.”—WESLEY.

teaching of Justification by Faith, *these* have disabled themselves from bearing testimony that is or can be in any wise acceptable; *those* by following S. Paul in one part—that of giving evidence to grace conveyed by Sacramental channels—to the avoidance in great measure of that which is his first and greatest lesson, have, to the like extent, disabled themselves from winning acceptance for theirs.

But for that fatal obscuration—the taking two things which are distinctly different, to be one and the same—divisions had ended with the authors of them and have left no issue. United force and joint testimony would then have been available for the waiting need, and have been with power to “compel”—being brought to bear—those many, who now are sitting at ease or resting in content while yet in need of both—Justification with GOD and Salvation in CHRIST. To a grievous extent, the whole is neutralised and made of none effect, by the one being pitted in antagonism against the other.

55. *Further shown, and concluded.*

THIS deplorable confusion of Justification (always an initial or preparatory grace) with all that comes or should come after, namely, our full Salvation in CHRIST, it is, which is responsible

for all the *jealousy*, felt and maintained (with such dire results) in respect of Works.

As toward Justification works avail nothing. Justification cannot be too jealously guarded : it is by faith only ; also, it is of GOD's grace and favour alone. But in CHRIST, all things begin new. " In CHRIST," we are in another sphere, looking unto another end : not, now, for pardon from Heaven and peace with GOD ; but the glorification of GOD in our being.

This is just the character of *His* life Who is made unto us for an ensample. To descend from the Master, it is just the character of *S. Paul's* life, as shown unto us "in labours more abundant," and by us seen. And such must be the character of our own ; fashioned by grace, and "fruitful in every good work." Justification does not here come in ; it is *works* that come in. That which rules in the "new creature" *brings* them in ; and they are unto salvation, which as yet is not final.

56. *Justification by Faith only, its reach,
as respects things.*

WHERE Justification does come in (as before shown), it has a *reach* that is not commonly seen ; and that in no connection with Works as Works are commonly regarded.

In Justification by Faith only, faith is the supreme, and—in the sense of absoluteness—the *only* requirement, the only one which avails for justification. It goes further than to the exclusion of works. It extends to everything that is outside of itself. *Nothing* may be put or offered in its place—not works, nor ordinances, nor any other acknowledged obligation. Many are ready to proclaim this, and to go thus far, who do not really recognise the reach there lies in that little word “only.” It reaches to the Sacraments ordained of CHRIST—so far, again, readiness to follow is found—not only to these, but to *all* things of CHRIST, and to all things done by CHRIST.

Justification by Faith only, meaning—on the human side—surrender to GOD, in Him believing (and this it must mean to be itself sustained in any worth), is of so sovereign and dominant a nature that it rules out all else, from whomsoever or from whatsoever source arising. Thus—*until found*, in this its meaning—the merits of CHRIST are excluded. The man who yields not this primal and inexorable requirement is thereby precluded from pleading these. It is not another’s merit, but his own return to the right relation with GOD—*that* of faith and dutiful obedience—that is required of him and asked for. This which GOD looks for and of necessity requires of man, another

may not do or offer for him. No plea, as of another's having 'done all,' and thereby laid up a store of merit to be dealt out, can avail him. That calling upon GOD to pardon for the sake of CHRIST, that putting in a plea of 'CHRIST having died for me,' cannot for justification be admitted. It may avail, and avail greatly if preached, for the bringing of man into the required *condition*; but unless and *until* the condition itself be found, CHRIST's merits, by being pleaded, avail nothing in his behalf.

Many are very ready to disparage works, and to disavow any idea of merit as attaching to their works—they are not thereby justified. Many are ready, also, to plead merits which are not their own, and to deal familiarly with the Sacred Name—they are not thereby justified. Instances are always numerous—yet perhaps more so in this day than in any other yet come—of men eschewing works, and pleading CHRIST's merits alone for salvation, who yet make not this present surrender. That is not S. Paul's teaching of Justification by Faith, nor is it aught that for justification is availing. A sinner may and must renounce his works and every idea of merit as attaching to his works, yet is he debarred from uttering before GOD any plea whatever as to the merits of another, so long as he be found holding back from GOD the surrender of himself, to fulfil His pleasure and to

do His will. By the will of CHRIST, Whose seeking is the honour of the FATHER, he must say himself, and *for* himself, humbly and penitently returning, "I come to do Thy will, O GOD."

(FIFTH PART.)

57. *S. Paul, the Apostle of Good Works.*

ENTRY may now be made upon the subject waiting with more hope of a favourable issue. The *confusion* of Justification with Salvation—which has long been the let and hindrance to any right recognition of the place and value of Good Works—having been done away; also, the keen *jealousy* of works—as taking the place of a right relation to GOD, and that surrender to Him which is by faith alone—having been met and had its demands satisfied, by the most emphatic (and perhaps unexpected) claim that for the latter could be made; the place is open, and the mental attitude one of greater receptiveness for that which most properly follows.

First of all, let it be said that as S. Paul is (as he was said and shown to be) the Apostle of grace conveyed from CHRIST by its Sacramental channels¹—and that, indeed, to a degree much greater than

¹ See *Section 32.*

can be claimed or shown for any other—so also is S. Paul the Apostle of *Good Works* and works which are of GOD's commandment.¹ In this, he is not surpassed even by S. James. Who, but S. Paul, knowing what he spake, and the value of each before GOD, could have set on one level of requirement, Works, Faith, and the New Birth? "In CHRIST JESUS neither circumcision availeth anything, nor uncircumcision"—"but a new creature," "but faith working by love," "but keeping the commandments of GOD." Who, again, but S. Paul, could have spoken of that which is "the *gift* of GOD," as still requiring to be "worked out"; and to be worked out by *us*?

But something there is, which comes under the

¹ S. Paul draws a distinction between "works" and "good works." To the former, done and "offered," the motive being evil, or not what it ought to be, he assigns the place intimated to Simon the sorcerer—"Thy money perish with thee"; to the latter, which are the fruit of faith and love, a value in GOD's sight which renders them of imperative obligation—"With such sacrifices GOD is well pleased." It will at once be seen that the distinction is not an arbitrary one. As commonly drawn—between works before and works after justification—the distinction is, moreover, one that is not *rigidly exact*: there are works on the part of them who are as yet only feeling after the LORD if haply they may find Him—"works meet for repentance," and to these GOD has kind regard; and there are works after justification—done "to be seen of men," and for these there is no reward of our Father Which is in heaven.

designation of works, for which there is yet greater claim to be made. "Commandments" are to us external. It is of little cost to us that we be held not to be a murderer, or even as CHRIST by the commandment requires, not to be a hater of any brother. "Working out our own salvation"—*that*, again, comes not without some appeal made to our own self-interest. With much concern we may well be occupied in so doing: by prayer, by reading, by meditation, by our dutiful attendance at GOD'S House and Board, by care taken—by these and the like ways to "work it out." And he who knows his own remissness, and the desultory manner in which these are done, will be slow to claim merit for his doings; rather will he ask forgiveness for his shortcomings.

58. *Works which have worth, being the fruit of "the Vine."*

BUT apart from these, and beyond them, are those which are the fruits of GOD'S grace given; works, fruits, by the working of His SPIRIT: fruits which are not *our* fruits, but are the fruits of "the True Vine"; to Him attaching, to Him belonging, with all the goodness, all the sweetness there is to be found in them. These enter into a different category, and they are differently to be regarded.

These have *claim*, when all others have none. They are not our *own* doings, nor are they of our own bringing forth. They are the fruits of the Vine in His branches, and are referable to Him alone. They have *worth*; and by the Heavenly Husbandman are regarded with favour; with the same favour must we regard them. This is not a self-deception, it is a right perception. The fruits of the Vine have *merit*: as found in His branches they have merit and they have imperfection; the merit is of CHRIST, the imperfection is of ourselves. We may not disparage them, neither may we underrate them. All that we may do in respect of them, when brought forth, is (after thanking God) to disclaim for ourselves the credit of having brought them forth, the credit again of any sweetness that is in them found. "Thou bearest not the Vine, but the Vine thee." "From Me is thy fruit found."

"As to merit itself, of which we have been so dreadfully afraid," is Wesley's exclamatory admission of fact, and the deprecation on his part, of what was then, as now is, found. That is to say, some readiness to exclude from the Divine regard, "works meet for repentance," "ceasing to do evil, learning to do well"; as being of no worth, nor (though with upward looking) any approach made toward justification—as if the out-facing God up to the last moment, then to hold Him to

His word for forgiveness, should be the better title for boldness in making approach and for making sure!

But, whatever may be said of works—works that are such—going before justification, *after* justification, after the gift of GOD in CHRIST received, value and demand, in respect of works, both have risen to the superlative degree. That which now is looked for that it be found in us, *is* to be of worth, otherwise we lose favour with GOD and are fit for the burning. Works, fruits brought forth, which were not in requisition for justification, have now become simply essential. For *Salvation* they are of the fullest value, and of inexorable requirement. We may not appear naked and without fruit before GOD. We may not plead a merit in the Vine which is not by extraction to be found in the branches. That is not what may be pleaded, it is what in us must be amended. This is the intent of the much pruning and “purging,” that in their season the due fruits may appear and be brought forth. Found in CHRIST without them, we are after long patience to be “cast forth” as “branches,” and consigned to the burning. Being without them, we miss the end of our being in CHRIST: “Herein is My Father glorified that ye bear much fruit.” But may it not be put in one word, and summed up in one verse? “Every branch in Me that beareth not fruit, He taketh away; and every

branch that beareth fruit, He purgeth it that it may bring forth more fruit." How, then, in this relation, shall disparagement of works and under-rating of works be heard !

59. *Works which have worth, being "the fruits of the SPIRIT."*

ALL those "fruits of the SPIRIT," graces, *works* (for, not without our own co-operation are they wrought; nay rather, only on this, *this alone*, do they wait) which, being found in us, are of so inestimable a value with GOD, will we decry these?—charity, humility, patience, meekness, mercy, loving-kindness, and the like. Is any one of them—in whatever extent attained unto—to be made the subject of disparagement and under-rating? Will we discard and put off *these*, in order that we may stand 'naked' before GOD, and with Him plead our nakedness as being the better claim to His favourable regard? That clothing wherewith in CHRIST we are clothed withal, by His working Who is the SPIRIT of CHRIST; that raiment which in Him was "lustrous," and in us—as given—is "white and clean," may we cast and lay aside, to the end that trust for eternal salvation may rest solely on GOD's mercy? Pleased by one who is His member, is it in any *honour* of CHRIST? Should we not rather accuse

ourselves, and implore GOD's forgiveness that so little of it is now found with us, and that little not without spot and stain? Should it not be the very *matter* of self-reproach, and of penitent confession?

Look at but one of these—fruits, works so wrought in us—look at Charity, as it is sustained in its meaning by S. Paul: how it works, within and without, as toward ourselves and as toward others, with many and divers applications. And, be it remembered that the amplification which charity receives in that most glowing of eulogies is that which the others—each one after its own order and manner—are capable likewise of receiving; and must in us receive before we be that which GOD requires we should be.

Because of the possibility there is of making them—in the little measure we here attain unto—our trust, let us not disparage them; but trusting in the Living GOD, let us be found standing in them. They are “of great price” with GOD; found in *us*—and where else should they be or can they be found?—they are of great price: only, let us hold our comings short of them to be what they are.

‘Look upon the face of Thy CHRIST and on His member, who, not without many sins, many imperfections and shortcomings, humbly and heartily repented of and confessed, has not been without

some measure of faithfulness to the grace so richly bestowed on him !' Were not *this* a more worthy plea than the plea of 'nakedness,' or that of our own 'vileness' ? Is it not more in accordance—if not with truth—with that which GOD looks that He may find in us ? and, if not with *truth* also, then indeed, and until found, there is no admittance for us to that Vision which shall be in GOD'S Presence. Pardon is conceivable, but "holiness"—the thing required—is much more than pardon ; and is what is never wrought, without our faithful *co-operation* with GOD'S good SPIRIT, and our own diligent working.

60. *Works which have worth, being those which "shine before men."*

NOR is this all that is looked for from us in respect of Works. If we are sustained for any length of time in the life that now is, it is that we may fulfil one more end of our being, and of our redemption by CHRIST, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

It has, thus, a further reach than any that has yet been shown and seen, even unto those *external* works which are to be shown before men : "Let your light so shine before men that they, seeing

your good works, may glorify your Father Which is in Heaven"—works by Him Who is our Redeemer, so commended unto us; and yet now by many held in so great disparagement and under-rating! The one and only reason whereof (apparent or possible) lies in there being a danger of men's putting works in the place of something else which is of value infinitely greater, namely, that surrender to God which is by faith only. There is this danger. Yet is the danger one which does not rise out of works which are the fruit of faith and love, and only so become "good works." It has another origin—"an evil heart deceiveth itself." Nor is the reason alleged an availing reason. It is the same error otherwise fallen into, that of putting one thing in place of another. "This ought ye to have done, and not to leave the other undone," is the judgment of CHRIST upon it.

Works inwardly appearing—seen, not of God only; and works outwardly brought forth—shown, not before men only; are (whenever time is given) necessary as faith is necessary, and to the same degree are necessary. They are to faith what "the body" is to "the spirit"—and *that*, for man, is a constituent part of his being, so created of God, and so by CHRIST redeemed. Such is the witness of the other Apostle of Works, S. James. Further quotation

is not the need; and in heaping text upon text there is no good: texts all show the same thing, and come to the same end; which is, that while Justification is never by works, Salvation (if time and opportunity be given) is never without them.

61. *Works of service, which commend us unto GOD, and are of reward.*

THERE is yet another approach. The infant in years is just as sure of a finished salvation as the man who lives many, "thoroughly furnished unto all good works," and whose rejoicing will be in that day when GOD shall say unto him, "Well done, good and faithful servant." GOD needs no man's service. No man, with GOD, is indispensable. "The help that is done upon earth, He doeth it Himself." Yet, beyond giving rain and sunshine, beyond giving grace and gifts which are to our enabling for acceptable service, it is by *man* He doeth it. This is the order of nature, this likewise is the order of grace. We are made to be, and are required to be, "fellow-workers with GOD." The end is not attained unto, except we do our part, and are diligent in doing it. But if any man fail herein, to himself he fails, "He setteth up another." "Co-workers with GOD," and "thoroughly furnished" with all needful sup-

plies, we are to be abounding in good works. We may not disparage, nor may we underrate, aught that bears or aught that is borne. Such belittling is in no honour of CHRIST or of GOD: nor is thereby shown in any especial manner that soundness of mind the Apostle requires to be found in us—"Not to think of himself more highly than he ought to think; but to think *soberly*, according as GOD hath dealt to every man the measure of faith"—of which he, the Apostle, furnishes the example complete, and just in both its parts. "By the grace of GOD I am what I am: and His grace which was bestowed upon me was not found vain—void; but I laboured more than they all: yet not I, but the grace of GOD which was with me."

But the approach spoken of is *this*, rather: the service now asked of us is a boon and a blessing to men. If in this aspect it were viewed, the commendation of good works given unto us would not fall flat, and be looked at askance and with suspicion. There would be found in us alacrity. With full and joyful hearts should we spring to do our LORD's bidding. It is the service of "*sons*" that is commended to us; a service of "*perfect freedom*"—not, indeed, to decline from, but that unto which the heart inclines: no working for hire; least of all, is it an offering as it were of bribes. That would meet with stern rejection,

“Bring no more vain oblations; incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.” “To what purpose is the multitude of your sacrifices unto Me? saith the LORD.” Give that which God requires to find, “a broken and contrite heart,” “*Then* shalt Thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering; then shall they offer young bullocks upon Thine altar.” Thus, even they of old saw the double truth. Let but the heart be given, and all is raised to a higher plane, and service is transfigured for both God and man.

“God dealeth with us as with sons”; and “His reward is with Him, to give unto every man as his work shall be.” To one, if penitence be found, and with surrender the offer of dutiful service, the acceptance that maketh man glad; to another—if unworthy grudging be subdued—a yet more notable assurance, “Son, thou art ever with Me, and all that I have is thine.” So may all rejoice together. Were it not for jealousies and suspicions, whether of the one kind or of the other (and *here* they should have no place), “all with one accord” might enter the field “white already to harvest,” and win for CHRIST that which has been the sore “travail of His soul,” and find therein a great reward and a great joy.

Many examples of need—crying need—might be given. With the force there is behind them they press for expression: let but two or three find it.

That miserable pittance, all counted and told, parted with—extracted for *Missions*, compared with the sum, rising into hundreds of millions, year by year spent on one luxury alone—and that consumed mostly to men's hurt—What is it, but, literally "as a drop of a bucket"? What man is he who, reading it in the public prints, does not read it with a feeling of shame, if not one also of self-reproach?

The '*Waifs and Strays*,' a multitude—for number uncountable—all being of those same "little ones" CHRIST committed to our care: the "*Sick and needy*," in like manner commended to our regard (again and again, a charge laid upon us), in service of whom, if we "do them good," we stand ourselves commended to GOD, "Blessed is the man that provideth for the sick and needy, the LORD shall deliver him in the time of trouble": the *Men*, our "*brethren*," who without fault of their own, are without dwellings, or with dwellings worse and more insanitary than what is provided for dogs:—these, one and all, press for works to be shown and brought forth; whatever the manner of them or their nature be.

"The *Houses of GOD* in our Land," till so lately

—and still in numerous instances—left bare and in neglect, given up to mould and moth; while, for our own *selves* we with care provide houses fitted and filled with all good things, and furnished, at cost, with all the embellishments art or skill can devise and bring into subservience: for this, is there not a standing reproof given? Once, when it entered men's hearts to build a Temple unto the LORD, it was to be "exceeding magnificent." They brought thereto of their best, all things of price and cost, "gold in abundance," "silver that was without count." "Then the people rejoiced because with perfect heart they offered willingly to the LORD."

With us, all good works stand everywhere in neglect, even at our doors; many languish; many are unattempted. The *few* give, and give again; the *many* are saturated with the belief that works are in no regard with GOD, and need not be in any with them. The old disparaging and underrating holds its place and is in present force; notwithstanding all that comes to us in the Word written of them: which is, that in the sight of GOD, and counted at His reckoning, they are of great price; and to us, if done, of great and sure reward.

Our 'vileness' commendeth us not unto GOD; our appearing before Him 'naked' commendeth us not unto GOD: the doing that which is our bounden duty, and our continuance therein, *may*.

So are we told: "To them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life"; but, "to them who are contentious"—of this another thing is spoken. Contention, in respect of works—the place and value of works before GOD—should have *ended* with Justification. It does so end with the Apostle. On and after Justification—after surrender to GOD, in Him believing—it has no further bearing. It has not with S. Paul.

62. *The "dead works" which cannot profit.*

THE *works* which *cannot profit*, are works, with no upward looking, done for Justification. To this end they are leaden, "dead"; nor for this have works any relevance. Works done to this end, is wholly to mistake what it is GOD requires of man—not bribes for favour, not gifts whereby to propitiate Him; but a present surrender, even man's return to GOD, in Him believing. Then, and thenceforth, as man's dutiful service, works are acceptable and of GOD's requirement, and are held with Him for man's reward.

The *works* that *cannot profit*, in which GOD has not delight, are, further, those from which love has been withdrawn. Once they were living, faith was their spring, and love their vivifying force, making service a delight. Now they remain, un-

buried, sustained in their outward form and semblance—yet offered, but stinging like the kiss of Judas. They are not excluded from human experience: but, what need to tell of the pain brought to one who is the unhappy subject of such attentions! *These*, too, are “dead” works; nay, they are “twice dead.” God’s word in respect of them is, “Repent, and do the first works.”

63. *Of Justification, as it is final.*

THERE is yet an aspect of Justification, which, though it scarcely comes within the design of these pages to treat of it, is indeed one not to be left out of consideration until “that day” which will be with revelation of it unto all.¹

The ultimate and final criterion of judgment—and that for men in general, according to the measure of what in life was vouchsafed to them severally—will be neither faith nor sacramental relation (these, where entered into, will have brought, along with blessing, but increase of responsibility); it will be that which has been the

¹ This sense of Justification, that is to say, Justification as it awaits the Judgment and is a matter which has yet to be finally determined, is with great clearness recognised by S. Paul:—“I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the LORD. Wherefore judge nothing before the time, until the LORD come.” (1 Cor. iv. 4, 5.)

outcome of them. That is to say, justification or else condemnation will then be *by works*. "To every man according to his work," it will be rendered; "According to that he hath done" during the earthly life, will the award be.

Do not *men* so judge and so determine? Who hath taught them? Doth not Nature itself teach us that a tree is to be judged by its fruit, or receive treatment—whether to be spared or to be cut down—according as it fulfils the purpose for which it had its being?

This is "righteous judgment"; found everywhere—in fact, in word, in type and shadow. When we come to Holy Scripture, it is found there (especially in the Gospels) in surprisingly great volume. The other pleas—those which men are taught they are in the Judgment to urge—are there anticipated, forestalled, and ruled out. The SAVIOUR'S constant recognition is of this alone. "Then shall He say unto them"—not, 'Ye believed in Me'; not, 'Ye were baptized into My Name,' but—"Ye did" the acts, the works, and brought forth the fruits meet for faith and grace received: "ye did," or, "ye did not"! The Son of Man, then the Judge of all—for unto Him "all judgment is committed"—will in that day be One "seeking fruit"; yea, "much fruit," for "Herein," He says, "is My Father glorified." Most familiar to every reader of the Gospels is the story

of the Barren Fig tree, and the parable of the Vine and its branches, and both are with showing of Justification in this particular aspect.

The Lawgivers, the Singers of Israel, and the Prophets, all meet here and give one witness. In this, all the Apostles are of one accord. And that Apostle who says most of faith, and assigns most to it, rises high above his fellows in the emphasis he gives to this sole criterion of judgment; whereby, what is final, whether for justification or for condemnation, will be determined: his words fit no other place, nor are true in any other connection. To the Romans he testifies of "the day of wrath and revelation of the righteous judgment of God, Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath . . . tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. For there is no respect of persons with God."—No 'peculiar people,' no 'favourites of Heaven,' is what is here disclosed; but all to stand on the same plane, awaiting justification or else condemnation "according to their deeds." Showing the same unto the Corinthians, this Apostle says, "For we must all appear

before the judgment seat of CHRIST; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Writing to his son Timothy, he bids him, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."¹ And the Apostle S. John, to whom was shown in Apocalyptic vision the "things which must shortly come to pass," says, "And I saw the dead, small and great, stand before GOD; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works.*"

Is not the reason evident?—of that, to wit, which

¹ In view of things so startlingly enforced ("that they may lay hold on eternal life") it may not be out of place to say that trust, love, obedience—in a word, *dutifulness*, that which the creature owes to the Creator, the child to the parent—stand first in the account taken; and to an infinite degree overpass in value all others for which "time and opportunity" may (or may not) be given; and, moreover, give of their own to the latter a value in God's sight without which they had none. Mere external acts—in no relation to what is properly required to be inwardly found—are of small account or worth: they are as fruits without taste or flavour—apples of Sodom.

one day shall be, as even now it is in the mind of GOD.

The end of man, GOD's design in creating him, is not his salvation. Salvation is incidental. It became a necessity from the time of 'the Fall,' and because sin had entered in. Salvation—in the *ordinary* acceptation of the word—is deliverance from sin and condemnation. As such, it answers to nothing that is found in eternity, but only in time. Man enters upon salvation not as a thing which is final in itself, but as that whereby he may fulfil the end of his being, which is, the glorification of GOD in his "whole spirit, and soul, and body," "which are GOD's." In this lies man's beatitude. What may have been GOD's "eternal purpose" further, even in respect of man, is a mystery not yet revealed. Obscure intimations only are given. One thing is not excluded from thought, nor from our reverential regard—even that we might become "sons of GOD" by an Incarnation which should take hold of us and bring us into such union and fellowship simply of GOD's goodness and love towards us. Devoutly we may ponder, curiously we may not inquire. GOD's glory, then, not his own salvation, is what is man's end, the purpose of GOD in creating him. Hence, what is *final* in justification and in GOD's judgment upon it, is relative to that which was the Divine design in giving him being. That,

then, which is of value in justification, in the last account taken of it, is not what man has received ; but what, by his having received it, has been in him brought forth : not the seed sown, but the seed which is returned to the hand of the Sower ; the precious yield, the fruit, the issue—of Creation and of Redemption alike the end—desired with so great desire, purchased and made possible at so great cost.

64. *Addendum to the foregoing Section.*

THE needed foot-note on a previous page¹ does little towards exhausting what that Section leaves craving to be said.

The Infinite Love—from the beginning, and unto a reach which is one without end ; eternal as God Himself is eternal : the Divine Fatherhood—in comparison wherewith, fatherhood as it is known on earth is but the poor and dim shadow : the Great Redemption—with reach to “every man,” “every creature,” “the whole creation” : Oh, what possibilities are here ! extending beyond words or power of words, beyond thought, beyond the highest flight of imagination ; and not disclosed, but withheld from knowledge—and, wisely withheld.

In *Grace and Calling* (a book by the present

¹ Page 141.

author),¹ is this passage: "This only is needed at any time from the beginning, that we be *in CHRIST*, and that we be giving diligence. And, furthermore, not such diligence as we may rightly suppose Angels would show, if they were called to it in this grace; or that of perfect beings, unlet and unhindered by the conditions of a fallen mortal state: but such as *our Father* Who is in heaven—Who knoweth whereof we are made, Who remembereth that we are but dust—can account as diligence; with complete knowledge of our sore hindrances, with every allowance for our weaknesses, for He careth for us as one careth for his own children, yea, with care exceeding all that we can know or think; and He is very pitiful, and of tender mercy, even as a mother whose eyes are upon the fruit of her womb."²

But when this is said, is all said? Wherever there is any *beginning*, even the smallest, one corn as of wheat, one grain as of mustard-seed, as yet unseen of any, "alone"—its germination waiting for that which never has come upon it; yea, wherever there is *capacity* which has not been wilfully closed and to the end been kept wilfully closed (nay, where, in some, even the *power to will* evil has scarcely been existent), shall it perish? Shall the seed not be aided and tended? the spark, hidden in dead embers, not be fanned into

¹ Skeffington & Son.

² Page 72.

a flame?—somehow, somewhere, sometime. “We know in part.” How small is that part! Enough to serve the present necessity is shown. All that is more than this small portion is withheld, and is with GOD. Where such potentialities are, Oh, how we wrong such Love if we doubt! Oh, how we sin against it if we presume!

Having given (in the Section going next before what is above said) some measure of heed unto what is prospective, let us with the more care now turn once more to that which, of the mercy of GOD, is yet present—and, for many, with present need.

(SIXTH PART.)

65. *Justification by Faith, of present application.*

ONE who has read in only a desultory manner, or with but too little insight, the *Epistle to the Galatians*, may ask—and be excused in the asking—‘What application has this for men living in the present day? Therein is shown an old condition of things, one that for men has now passed away; to which there neither is nor can be any returning. The Mosaic Law with its yoke of bondage having been done away, and that being dead wherein men were entangled, What is the

present application of that doctrine of *Justification by Faith* which S. Paul preached so strenuously to the Galatians, requiring them to stand fast in the liberty wherewith CHRIST had made them free? Has it any?' A more careful reading would furnish the answer.

66. "*The Law*," "*law*," in S. Paul's *Epistles*, its meaning.

IN the Epistle to the Galatians, the *Mosaic* law, *the* law, or the Law, does indeed fill the front. Yet behind it—as more clearly is shown in the Epistle to the *Romans*—there is 'law' in two other senses. (1) Law as *law*, law in the abstract; in which the pleading is 'innocent' or 'guilty,' in which justification or else condemnation stands. 'If thou be not a breaker of the law, thou art clear of offence.' This is the justification which is of 'the law' in its juridical or forensic sense—with men as before GOD a thing impossible. The condition of man is that of sin committed. By the law "shall no flesh be justified." And (2) law, *any* law in particular, such as men may find in acceptance, or by choice may for themselves accept, for guidance and direction of life, looking for salvation in the end. From having any such office or value, S. Paul is careful to exclude 'law' in whichever or in whatever sense it comes. And

for the same reason in all cases, because there is no power in it. Law is for conviction, for conviction of sin, and with that its power ends. The Mosaic law *reached* unto this, but that was the extent of its reach. Other law, in whichever of the two senses just shown, cannot do as much. No power has it even for conviction, as touching the conscience. A man may even withdraw himself from the sphere of its operation. It were needless to say further, no power has it for justification; for that which it has is external and before men only.

Thus, the *Mosaic* law takes the place of precedence. It was Divinely given, and to highest ends given. Any other law has respect to what is outward: by *this* is shown requirement of cleanness in the inward parts. Any other law is satisfied in the thing done: *this* shows that "without shedding of blood there is no remission" of sins. "The Law is holy, and just, and good." Its very burdensomeness was "good." Its movings and incitings to an upward and further looking were "good." Its end was "holy and just." They to whom it was given, were not expected to find themselves doers of the law and their justification in the things done. *That* was not the end, it was to miss the end, it was to stop short in "the letter" which "killeth." The very contrary—

they were expected by the Law to find themselves insolvent debtors and their condemnation in it. It was disciplinary. It was more, it was "a schoolmaster," rather, by S. Paul's word, it was a *pedagogue*, the servant whose office it was to lead the child on the way to school—so to lead unto CHRIST. Such excellence it had. "If there had been a law which *could* have made alive, righteousness should have been by the law given." In this it surpassed 'law' in the other two senses in which law is excluded by the Apostle. When not perverted, by being diverted to an alien use—that of justification, it fulfilled its purpose. But the end to which it reached was to bring man into a consciousness of need. The need could only be supplied by that to which the Law looked. "Life," as also "grace and truth," "came by JESUS CHRIST"—that to which the Law, by all its offerings required and made, pointed, "Behold the Lamb of God Which taketh away the sin of the world."

"The letter killeth, but the spirit giveth life." The Law, as to "the spirit" of it, lives on and finds its home in faith: so could S. Paul make and sustain his challenge, "Do we then make void the Law through faith? God forbid: yea, we establish the Law." *They* it was who, by seeking justification by the works of the Law, made the Law void. Any other law (whether of the first or of the second kind) is equally without power;

while, also, it serves not unto that excellent purpose which the Law "served." Thus, it stands wholly condemned: "They are to be had accursed that presume to say, That every man shall be saved by the *Law* or *Sect* which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature."

Taken according to its true inwardness, the Law which GOD gave to His ancient People, as now is to faith disclosed, "doth set out to us only the Name of JESUS CHRIST, whereby men must be saved"—CHRIST, "Who of GOD is made unto us for wisdom, and righteousness, and redemption": CHRIST, and His sufficiency—filling the whole place—with claim to sole rule, without human regard to any other law or will than His own.

67. "*The Law*" of "*Sect*," by *Article* condemned.¹

Men find it an easy thing to clear themselves of any complicity in seeking justification by the law of Moses, and equally a thing easy to show themselves void of any trust therein.

But, is there then, no law conventionally imposed or conventionally accepted—the "law" of Set or "Sect"—that of our 'circle,' that which enters and is found where our *association* stands

¹ *Article*, xviii.

chiefly cast? the which, while it does not discharge as towards men the good office vested in the Mosaic Law, yet does have—as did *that* also where it was perverted—a signally benumbing and deadening effect. Is there no code of manners, no level of requirement, which, having the weight of a common sanction, is regarded as entitling a man to look for acceptance with GOD at the last, if only he be “diligent to frame his life” according to it? It has marks which are common marks: some less of Set and more of Sect, and *vice versâ*, but all common as to time.

68. *The Marks of “the law” of Set or “Sect.”*

THE Marks are these. Separation, that of men, standing apart: Esteeming themselves, in the like degree disesteeming or “despising” others: Claim, founded upon something once entered into, yet now past, and trust reposed therein: Service—that most in favour—outward, and before men: a low Standard, especially as respects “charity,” and all that by charity is required: Strictness, rigidity, in respect of things small, and in nature indifferent (this on the one part; on the other the *rebound*—laxity, even license), “the weightier matters of the law, judgment, mercy, and fidelity,”¹

¹ So rendered in Titus ii. 10: the word does not here mean ‘believing’; it means ‘good faith’ as between man and man.

being in less regard and care :¹ Counting their own position a secure one ; putting from them all that might tend to shake their confidence in it : Satisfaction with their condition, for themselves and for their associates or fellow-members ; resting in it, and without care to examine the grounds of it : Rejection of *light* when it comes ; if not withdrawn, turning themselves from it "offended." Who does not recognise by these its marks that old condition which is still with us ?—marks common to Set or Sect : not indeed all equally shared, yet belonging all thereto ; some more to the one, some more to the other.

Here, then, is the old foe with a new face, requiring yet again to be slain—just the old condition : that found, not with the Publican but with men (as they outwardly appear) much better than he ; that found, when Saul was not yet Paul ; again found, and a danger threatening, as respects false trust and assurance misplaced, when the Apostle

¹ This may not be questioned : compare—as many are able to do—the handling of a pack of cards, an appearance at a horse-race, the reading on the 'Sabbath-day' of a book which has a yellow back, as examples ; with things such as these, slander, backbiting, breach of faith, suppression of truth, overreaching in sale or purchase, taking an unjust advantage of youth or inexperience, profiting by the necessity of the widow and the orphan. Scarcely are *these* deemed offences, so lightly are they regarded ; *those* consign the doers of them to a portion with them that are counted "without God and without hope."

wrote his Epistle to the *Galatians*—requiring faith and trust to rest on CHRIST alone, without reference to any other law or will than His own. Whether the ‘law’ be that of Set or Sect, social or ecclesiastical, its nature is the same, and its effects the same—not quickening, but deadening—in respect of that which is GOD’S irrefragable requirement of man, a whole and undivided allegiance to Himself as the soul’s one Lord and Master.

69. *The Effects of “the law” of Set or Sect.*

THE Effects as shown and seen are these. A Standard which is *conventional* in its nature is what meets with acceptance, and becomes the one for observance. If there be no falling below the standard of requirement, salvation is looked for. ‘If I err, I err in good company,’ becomes a plea for justification; and as a plea is frequently heard: with his Set or his Sect a man takes his stand, and to it looks for escape from condemnation. As in life, so in death, men are sustained by this precarious trust: like old Woolf, they will die and share with their fathers. Especially are the effects fatal to all spiritual growth and progress: many men, of unblemished reputation, and of estimable and even lovable character, never find themselves able to rise above the level of that which by their

Set is considered the thing to be and do. This, so *often* to be met with in the social circle, is indeed calamitous. Equally fatal it is, as respects the same thing, in its ecclesiastical or religious form : what the 'Sect'¹ accepts, what it requires, is made the rule and measure of obligation. The creed of Set or Sect, becomes the creed of those that belong to it. The practice current becomes the limit of practice aimed at. The 'law' of Set or Sect, written or unwritten, is the law received, and the law to be followed—or there is loss of 'touch': it is for most, the law unto justification, or unto condemnation. A higher law is *acknowledged*, the lower law—that which is conventional—is the law

¹ The word "Sect" is that of the *Article*, and is used in these pages in order to show what is most needing to be shown. To those who now are standing *in such Association*, though with 'looking to be saved' beyond that which by the Article is condemned, there is owing much of that which is predominant in British Christianity. What therein is of value might have been immeasurably greater, if, instead of preaching in the congregation *Conversion*—which S. Paul *did not* (and that in a sense which sets men *waiting* for it, waiting till it pleases Him that "bloweth where it listeth" to work it in them ; thus casting the burden of a sinful condition upon God, and bringing all things into a hopeless deadlock)—they had preached, what S. Paul did, *Justification by Faith*, and that, without confounding it with Salvation by CHRIST, for which the other is the one preparation. Then, indeed, they had herein done a service of incalculable worth ; and this, not only to the souls that have looked to them for guidance and direction, but to the whole Church of God. (See Sections 51 and 52.)

which prevails ; it is that which is dominant and rules—not in any wise to the exclusion of the hope that all will be found right at the last. Standing in separation, “despising” others, in accounting their position to be less right or less sure, light held for the common good is rejected ; being offered, it is with offence taken.

Are not these just the old marks of the old condition ?—that which met with such stern rebuke, and showed “publicans and sinners” to be nearer the Kingdom of Heaven than these so fatally entrenched. Those *may* enter in, but these closed round and guarded from touch by a present sense of sufficiency cannot enter. This is of no partial application ; and, whether of Set or Sect, it is incontrovertibly—nay, even confessedly—true. Encased in armour of proof, impervious and impenetrable, men—in need of everything—stand stolid, unmoved and unmovable. There is no *breaking of fetters* in order to follow the LORD fully ; in order to give heed to the word of Mary His Mother, “Whatsoever He saith unto you, do it” ; or to that which is His own word, “Why call ye Me LORD, LORD, and do not the things which I say ?” “They, measuring themselves by themselves, are not wise.” It is the least of the condemnation into which they so fall. This so measuring of themselves by themselves is the very stronghold of the condition. The “law” of Set or “Sect” is

that which withholds ; it letteth and will let, unless or until in some marvellous manner (now called 'miracle') the light which cometh down from above breaks in and makes *willing*, even as for Saul it did, casting out the old condition and bringing in the true, "LORD, what wilt Thou have me to do ?"

70. *Detachment, a duty imperative.*

THAT which above all things is required, and imperatively required, is—as respects guidance and direction—*detachment*, whether from Set or Sect : from person also ; as again from that, which is by some claimed, namely, the liberty a man by nature has of following that alone which finds favour with him and is good in his own eyes, thus becoming a 'law' unto himself : in order that we may be "free indeed" to follow the LORD in all His words and in all His ways, unentangled and unembarrassed by any other will than His own. For this, as also for all the like needs, "one thing is needful," one only is availing : it is that which holds in full value the meaning of Justification by Faith—without which 'justification by faith' has none—the surrender of ourselves to the love and service of GOD ; that "with perfect heart" we may indeed (so far as this is given to the creatures of His hand) "walk with GOD."

71. *Justification by faith (in its proper sense),
the one supreme Requirement.*

“WHEREWITH shall I come before the LORD, and bow myself before the High GOD? . . . He hath showed thee, O man, what is good: and what doth the LORD require of thee but to do justly, and to love mercy, and to walk humbly with thy GOD?” In this last word the condition required is found constituted. In humbly walking with GOD does it consist. But, “Can two walk together except they be agreed?” Of Enoch it is written, that he “walked with GOD.” As did Enoch, so did Abraham. And Abraham, above all others, is the example of the condition of *faith* required; the example, again, of the condition of *justification* thereby entered upon. In this agreement the whole is found. It is as when the younger as a son cedes his own will, and follows the lead by the father given. This done, all is done.

It were, for some, better that this were placed in language which is not theological. So will they more easily enter into a requirement which is of universal recognition, and be the better prepared to yield to it here a full assent. The life which a son lives in his father’s house, observant of his father’s will, in love and trust doing him service, is what has *lessons* daily brought home to men. Peace and well-being (as they know) for the life

that now is, and for the life that is in years to come—all is made dependent on a dutiful surrender to the *will* which for the child is best.

In the Divine sphere it is even the same, and that without qualification or reserve. GOD has so constituted fatherhood that it is ever with teaching of these lessons, and with the teaching of them aright and in truth. With heart and mind received, this would set men “free indeed”; and would be with unspeakable blessings to all who now are so bound and entangled, whether by Set or Sect, or by dread of singularity, or by their own still more cowardly fear of ‘committing’ themselves, and giving themselves up for this world and the next to a *Will* which leads only step by step, with demands that cannot be brought into any reckoning, unto a future which is yet unseen.

A full surrender to GOD, in Him believing, is the one and simple value of Justification by Faith, *as* it is matter of care for men. Condemnation there is then no longer. *So* believing in GOD, they are “accepted with Him,” and have “passed from death unto life.”¹ Then, and thenceforth, the following is with faithful Abraham—the great example of it—who, in the Divine leading, went forth “not knowing whither he went.” It is blessing for a man which sets free from thought or care, save as to this only, that he may be found faithful; as again, Abraham was faithful, and therefore is counted

¹S. John v. 24.

“the father of all them that believe,” even of all such as follow him herein.

As in Abraham, so in us, justification stands—and must for value ever stand—in a present state or condition ; and not in any past act, or event, crisis, or experience, of any sort whatever. *That*—by whatever name called—may be left out of present thought or heed, and is better so left ; being nursed and cherished, it becomes the diversion of trust. What essentially is required is *the present condition* : one of faith in the child, one of acceptance in the parent ; the one leading always to dutiful service rendered, the other to the sure reward which love and obedience ever enter into.

The nature and the manner of it are known—known to every father, known to every son. There is no mystification in it—that is only of men. There is no mistake possible. Surrender to GOD, present and so to be sustained, is the whole of it. Our children teach it to us, of our children do we require it. Being yielded, the *will* determines it. Whoever shall say, ‘*I will*’ and his heart in it, enters straightway upon it. The rest is with GOD ; unto GOD it is in faith committed. Here is the condition required, in full and present value. Frailties there may be—they are common to man ; lapses there may be, enduring as for a little moment ; with the return to the condition in faith and penitence, there is always pardon and peace.

72. *The one supreme requirement the one supreme Need.*

IT is the supremest of all requirements, the supremest of all needs. All good things stand in arrest if it be not found. *Found*, all are set free for blessing. Baptism, in respect of its exceeding grace, becomes then as a fountain unsealed. For want of this it is, that (where not found) all stands still: the congregation not a congregation of rejoicing communicants, nor even of worshippers whom the LORD has made glad. For want of this it is, that heart and voice are not in more sweet accord in the Hymns and Psalms we sing: there is 'with hearty voice,' and there is 'with heart and voice'—the latter is better. For want of this it is, that offerings and works of service are so few and scant: they are not of "a willing mind," not "with perfect heart"; and when offered and done, are little better than "dead" works.

Nothing but this—a present surrender to GOD, in Him believing—has power to *change all*; and to turn, in His "House of Meeting," and wherever else men be, that slack regard we bring and pay, into the delightful service—one that is not of servants, but of "sons." It is wanted for *peace*, that "which passeth all understanding"; for *pardon*, which, when realised, sets all free for service; for *love*, that which "casts out fear," in which care for

self becomes lost ; for *hope*, that which “maketh not ashamed” ; for *trust* also, and for *assurance* in respect of what lies beyond—to be seen in “that Day” when all shall come to appear before GOD. It is need such, that “in want” men in large numbers are now going after “strange” faiths, and catching at every wisp of hope as it flits by. It is a need which, unless met, man, in all “the dance and minstrelsy” of things created, is but “a jarring and a dissonant thing”—out of place and in no proper relation to GOD, Who created him for Himself ; in Whom he lives, and moves, and has his being. Man, in all this need and necessity which environs him, must find himself able—without any reserves, and with whatever prayer made for a more perfect fulfilment to be yet found in him—for himself to say, “The life which I now live in the flesh I live by the faith of the SON of GOD, Who loved me, and gave Himself for me.” “Thou madest man for Thyself, O LORD : the heart knoweth no rest until it reposes in Thee.” O GOD, “Thou art my GOD, and I will thank Thee ; Thou art my GOD, and I will praise Thee.”

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